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Church Management

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Stewart's Photo

March, 1949 • Volume XXV • Number Six

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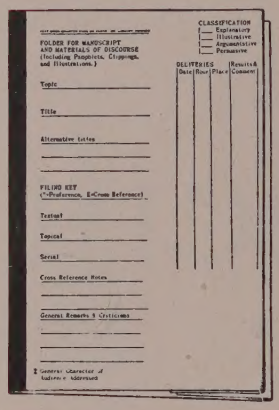

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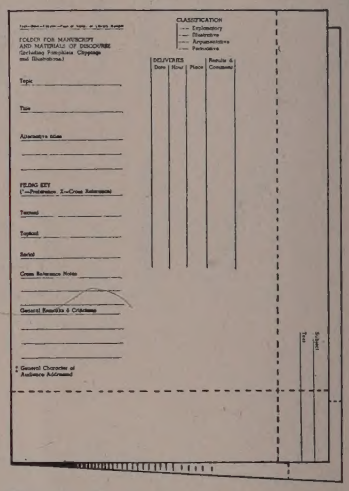

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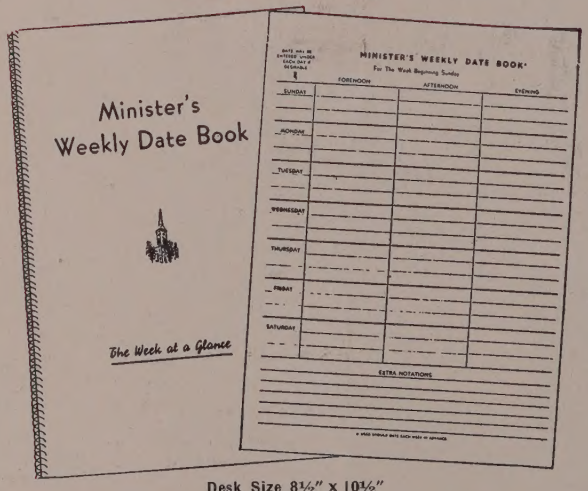

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by Earl Riney

Criticizing others is often a way of flattering our sense of moral superiority.

* * *

Humility makes the big man bigger and the little man big.

* * *

Be generous with kind words, especially about those who are absent.

* * *

Some people are just born for trouble. If they haven't any, they just make it for themselves.

* * *

It is not how much you know but what you get done that the world rewards and remembers.

* * *

It is not a sign of weakness to overlook or forgive offensive remarks — on the contrary, it is an indication of inner strength and intelligence.

* * *

Just as you pay rent as a token of acknowledgement of the ownership of another so you pay a tithe to acknowledge the ownership of God over the nine-tenths.

* * *

Not mental strain, but lack of interest in life itself, is held by many to be the most potent reason for taking one's own life.

* * *

Love holds this old world together. It is a basic integrating force. But it must be lived, not just talked, impressive as words may be.

* * *

Greedy people never reach their goals. There is always one more goal to reach. They are never satisfied. Greed and hate make deep wounds—they leave scars.

* * *

Work in itself cannot possibly make you happy, unless it in some way gives you a confident, creative sense that you are important to somebody or to something.

* * *

Don't forget that the quick answer, the quick decision, might give you a temporary feeling of brilliance, but the delayed response wins the lasting confidence and respect of others.

* * *

For a full solution of love and marriage, a decision to have children is necessary. A good marriage is the best means we know for bringing up the future generation of mankind, and marriage should always have this in view.

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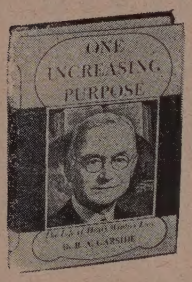

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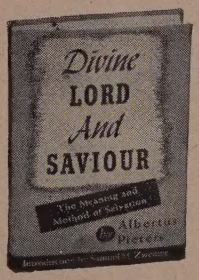

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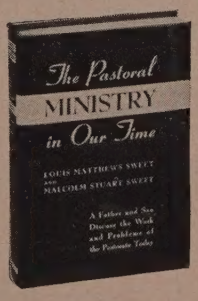

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THE EDITOR'S DRAWER

THE GREAT EASTER THEME

If you believe that the life of the individual extends beyond the years of this world make it the theme of your Easter preaching. If you, yourself, lack a faith in personal immortality, read the scripture story to your congregation that the eternal longing of the human soul may find some refreshment from Holy Writ. Easter is not a time for dogmatic expositions or philosophy interpretations. It certainly is not the time to express your own limitations of faith. The congregation which leaves a Christian church on Easter without a greater hope of an eternal life with God has been short-changed. This is one season of the year when the Christian is entitled to believe: "Because I live, ye shall live also."

William H. Leach.

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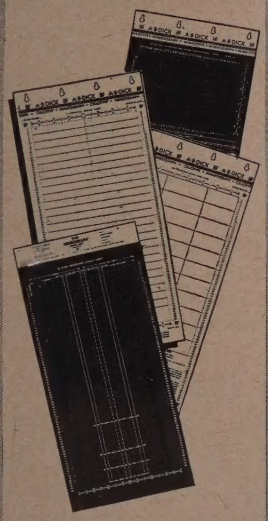

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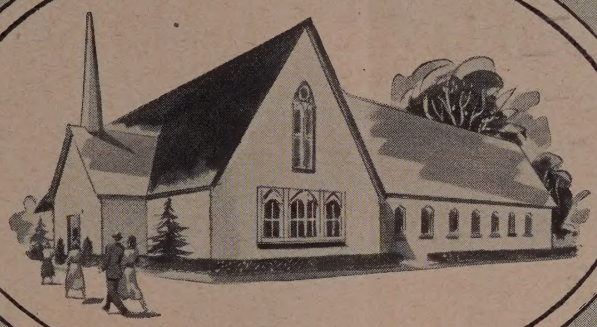

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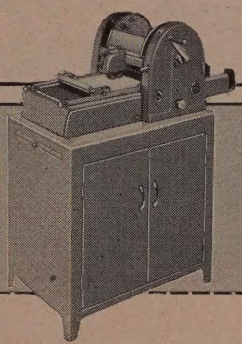

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Ministerial Oddities

Collected by Thomas H. Warner

In 1948 there was a great political upheaval in the United States. Harry S. Truman was elected President and Thomas E. Dewey was defeated.

* * *

The British prognosticators were as far off the beam as were the Americans. The day before the election there appeared in the *Manchester Guardian*, the great British Liberal paper, an article by Rev. Alstair Cooke, with the caption, "Harry S. Truman: a Study of a Failure."

* * *

About a week before the election, Dr. James Black, the eminent Scot preacher, had a serious operation. (Not Scotch but Scot is the proper word, he says.) Writing in his column in the *Christian World*, Dr. Black said: "Yesterday to interest me one of the Sisters asked me what I thought of the new American President. I said that I thought he would do very well, and though he was still a young man, he and his party had a program they could work for the good of the world. In any case Mr. Dewey is . . ." "But," interrupted the Sister, "Mr. Dewey isn't the new President." "He must be," I insisted. . . . "But it is Mr. Truman," said the Sister, "and he was elected by almost two million winning votes." "Don't make me laugh, I've a cracked lip," (was his response.) "And then I lay back and laughed myself into normal life. My remembering life began again from then."

* * *

Dr. Black continues: "Next day in came the *Daily Mail Year Book* for 1949. . . . As I turned the pages idly, I renewed the laugh that brought me back to normal life the day before. For there, before my eyes on page 27, was a good portrait of Mr. Thomas E. Dewey, and the first sentence of the article read as follows: 'Thomas Edmund Dewey will be the 33rd President of the United States from January, 1949, unless there should occur before the November election, some event to overturn all the probabilities.' . . . This year's issue may one day become a prize for book-collectors. . . . I am going to keep my copy."

* * *

Time does rectify injustices. When Isaac Watts was born, his father was in prison because of his Nonconformity. When Watts was about fourteen, he had the offer of a free education in the best schools if he would give up Nonconformity, but the young Dissenter declined the offer. He went to London

(Turn to page 10)

CHURCH MANAGEMENT

Edited by William H. Leach

VOLUME XXV
NUMBER 6
MARCH, 1949

How Far?

"Give and it shall be given unto you."

"If a man compel thee to go with him one mile, go with him two."

Is Moscow too far for the President of the United States to go when world peace is at stake?

At Easter-Time

At Easter-time the lilies bloom
As if to say, Away with gloom,—
Away with crying in the night!
The dawn has come with golden light
Lifting on high a rosy plume.

The weary sick in many a room
Breathe in the lily's sweet perfume,
And dreary hours are made more bright
At Easter-time.

They warn our hearts not to assume
That life is ended at the tomb;
That though the goal is out of sight
To trust that all will come out right,
Since Christ passed through the gates of doom
At Easter-time.

Charles Hannibal Voss.

A Department of Pastoring

PASTORING is on the way back. This is one of the bright spots in the church picture. There is a new eagerness among clergymen to minister to the individual. Using the modern term of counseling ministers are seeking to free individuals from their fears and bring them to normal manhood and womanhood. It is the good old-fashioned pastoral oversight, conditioned by the modern psychology. But this conditioning does make a difference.

One warning needs to be given enthusiastic preachers. Modern counseling takes time. It is based on the experience of the professional psychiatrist and psychologist. If you have observed one of these men in the treatment of a case you have been impressed with the seriousness of the task and the long painstaking technique involved. Modern demons are not cast out with a ten-minute interview and a thirty-second prayer. It is a much more serious task.

The preacher has been complaining about the pressures upon his time. Let him have a few cases of counseling at one time and he will know what pressure really is. What is going to happen to the other tasks of the ministerial life? Counseling is important, of course. But also important are sermons, administration, education and worship. Which of these are to be dropped?

The minister who goes in for counseling must have some help. Few churches are going to release him from his other tasks for full time counseling. What is the way out?

Our suggestion is that both the minister and the church can profit through the establishment of a Department of Pastoral Work. This department will have two objectives.

1. Educational. It will seek to inform the congregation on the importance of pastoral work and the necessity for it. This is very necessary. Too many laymen still think of pastoral calls as something to which the minister gives himself because he has nothing else to do. For this reason, such calls, especially with those in the inner circle degenerate into talk fests which have little relationship to the spiritual lives of either the minister or his parishioner.

How will any church willingly encourage a minister to devote a large share of his time to

(Turn to page 79)

He Is Not Come

Reasons Why Jesus Passes By

*by Frank H. Ballard**

The Son of man is not come to destroy men's lives, but to save them. And they went to another village.—Luke 9:56.

THE most direct way from Galilee to Jerusalem was through Samaria. It was not, however, the most popular way, because there was an old-standing feud between Jews and Samaritans. So deep and strong was the feeling when our Lord appeared in Palestine that Jews did not wish to be dependent upon Samaritan hospitality and Samaritans were not always willing to offer it. It is an extraordinary thing how bitterness of this kind can be handed from fathers to sons through many generations and there have been few instances of it more tenacious than this one between peoples who might well be regarded as racial cousins. Our Lord knew all about it, but was superior to it. No doubt he often heard when he was very young about the iniquities, past and present, of the Samaritans, and perhaps in those early years, he was inclined to believe what he was told. What we know is that when he became a public teacher he showed himself to be completely free from such prejudices. He showed friendship to individual Samaritans and made one of them the hero of a popular story. It was natural for him, therefore, when he set his face to go up to Jerusalem, to take the direct route whatever the consequences. Perhaps in some of the Samaritan villages where his name and his work were well known he received a kindly welcome. There was, however, one place where even if the people had heard of his gracious ministry, they were so blinded by prejudice that the only thing they could see was a Jew travelling toward Jerusalem. They therefore shut their doors in his face and offered neither food nor resting place. This roused the ire of James and John who, remembering an old story about the prophet Elisha, wanted to call down fire from heaven to consume such churlish folk. But Jesus rebuked them, and I think rebuked them with severity. "Ye know not what manner of spirit ye are of," he said, "For the Son of man is not come to destroy men's lives but to save them."

It is an instructive incident and should teach us truths we need to lay to heart especially in an age like this when so many racial and theological prejudices divide men from one another.

It should teach us, for one thing, to beware of quick and violent resentment.

It must needs be that offenses come. We cannot live together in a somewhat crowded world in which so many people want so many things, without sometimes having our toes trodden on. Sometimes, we shall be jostled in the scramble for the good things of life; sometimes those whom we love will be shamefully treated and causes that seem to us honorable and even sacred will be brought into contempt. What ought we to do then? We shall not always accept it quietly. There are times when evil-doers must be rebuked and restrained. There is a time for moral indignation. Rose Macaulay tells us that English people are too easily roused to righteous wrath. She pokes fun at us for the way we protest against the wrong-doings of all the nations. In this kind of community hypocrisy can be very obvious and very annoying to the rest of the world. But, necessary as the warring is, it is better to feel strongly and to express ourselves vigorously than, like insipid Laodiceans to be incapable of either cold or heat. Moral indignation, however, is one thing; peevish resentment is another thing. Through that fell Judas Iscariot. He thought that too much attention was being paid to other disciples and he became the victim of jealousy. And resentment like that sours men's minds and hearts and spreads to other minds and hearts like a plague. Just a few men with a spirit of resentment will mar the fellowship of a church and turn good neighbors into bitter enemies.

II

The incident should teach us, in the second place, not to appeal to force directly. We are hurt or someone we respect and love is disgracefully used. You know the temptation to hit back—perhaps with a tongue, or a fist, or even with an army or atomic bomb. It is a temptation to us all: to people of a choleric temperament it is almost irresistible. And notice this particularly, for it is a curious, yet little noticed fact, that sometimes the people who normally are quiet and inoffensive are the ones who become most bitter. Look who are the disciples who want to call fire from heaven to consume the Samaritans. Not the quick-tempered Peter, nor the one who was known as a zealot, but James and John, the sons of Zebedee. We don't know much about James, but traditionally, John is the apostle of love. Two artists, at least, have agreed to depict him as the gentlest of the disciples and have too often represented him as a man of almost feminine softness. It has puzzled many a commentator how a young man like John could be a son of thunder. But it often happens. The rough soldier is often gentleness itself compared with the meek and mild person when once he gets worked up. The policy of frightfulness does not proceed always from the apparently coarse man of action. Too often it is the sensitive fanatic who will persecute and punish without mercy. Take note of this, some of you who would not normally hurt a fly. It may be you, unless you watch yourself and discipline yourself, who will when the crisis comes demand the pound of flesh and refuse even to consider the way of mercy.

I am not saying there is no place for force, or for punishment. It is necessary to use force—say when a badly trained dog sets upon a harmless puppy. Isn't it just as necessary to use force with badly trained and undisciplined people who, like spoiled children, want their own way and turn the world into a bear garden if they don't get it? I sometimes wonder when I hear people talk about the futility of force if they have read any history. Force does nothing, they say. But it did something when Judas Maccabaeus resisted the Syrian tyrant, for scholars say that without that resistance Judaism would have perished. According to Fisher's *History of Europe*, it did something in the making of Greece and the lack of it helped to bring six centuries of intellectual darkness to the continent. It did something when under British control it

*Minister, Hampstead Garden Suburb Free Church, London, England.

suppressed widow-burning, infanticide and licentious orgies in India. It may be doing something of crucial importance at the present moment in resisting the aggressiveness of Soviet Russia. There are, however, limits set to the good that can be achieved by force. A great deal more harm than good has been done by violence. Nine times out of ten—perhaps ninety-nine times out of a hundred—force merely begets force and the last state of those who indulge in it is worse than the first. "Moderates," says A. M. Trewelyan, "may well be loath to begin wars, for it is always extremists who end them." And it is not the characteristically Christian way. It may be imposed upon us as it has been imposed upon us more than once in my life time, but at the best, it is only a choice of evils. We may feel that there is no other way but no one who has entered into the mind of Christ will take up arms on a slight provocation or refuse to lay them down as soon as possible.

What is the Christian way? Look at this incident again and you will see what is frequently—not invariably but frequently—the Christian way. "And they went on to another village." Not only is there no calling down fire from heaven; there is no recrimination. If the people are boorish in one village, it is sometimes right to stay and see the matter through; it is often wise to pass on patiently to another place.

I well remember one day during the last world war when weary of reading and hearing about battles and losses I went to a public library, feeling that diversion was a necessity. I went along the shelves marvelling as I considered what people will read and write on and how many books I had no desire to take away. Presently I came across a ministerial biography and hoped for the best. "It is rather like talking shop," I said to myself, "but it will be a relief from war." And so it was until I came to chapter fourteen which was entitled "The Years of Shadow 1914-18." I found myself up against it once more. Rhoudda Williams, the author of the book, had always been a man of peace. I believe he called himself a pacifist—but that can mean different things. Certainly he did not dissuade his son from joining up. On Easter Sunday, 1918, he preached a characteristic sermon on "The Life-giving God, a Greater Reality Than the Death-Dealing Forces of the World." A week later he received a telegram saying that his son had been killed in action. What did he do? He had that sermon printed and set down to write an accompanying letter to the members of his congregation. It is a wonderful letter. It tells how he and his son were comrades, how they talked together and trusted one another. And then the letter proceeds thus: "My precious boy has left the fighting line and joined the great unseen fellowship of reconciliation. . . . A vision persists in my mind which I know does not represent literal truth, but which has symbolic value. I see, on the other side of a dark flowing river, a verdant bank in sunlight. Upon it are hosts of young men . . . and among them my darling boy. . . . He will always be with me, a companion of the Luminous Way."

It is a wonderful letter—for what it omits as well as for what it contains. There is not a word of hate or reproach or recrimination or self-pity. There is nothing nearer resentment than this final sentence. "In a world so good there ought to be no war." Set that against some other war literature and see the difference. Ah, Rhoudda Williams also had learned how when wounded in one

DUPLICATOR DESIGN FOR EASTER BULLETIN

If you mimeograph the cover of your Easter Bulletin this will give you a good suggestion. The art work may be traced.

place, to go to another village. If only governments had learned the same lesson how different the history of this tragic century might have been. Looking back over the years of turmoil, I am moved to say that the most critical and decisive decisions in public life have not been economic but ethical. Had we learned the way of mercy and reconciliation everything might today have been different.

III

"The Son of man is not come to destroy men's lives, but to save them." The Son of man is come to save us from narrowness and bitterness and vanity and the spirit of retaliation. Put it in one word, the Son of man is come to save men who cannot save themselves from the entail of sin. He came to save Jews and Samaritans, English and Russians and Germans—not simply to reform conditions or to give peace program, but to save men from rebellion to God and alienation from one another. He could not do it easily. I have several times told you Sundar Singh's story of two lads in Tibet who were put in prison for playing dice. One was a rich man's son and it was easy for the father to take the money needed and release his boy—too easy to be otherwise effective. The other had no father. His mother had always found it difficult to maintain their little home, but she accepted further work. She labored almost night and day until her back was lame and her hands cut to save enough to liberate her boy. No sooner was he free than he met the rich man's son who cried, "Come and have a game of dice." "No," said the poor woman's son, "it was simple to get your freedom. Mine was bought by the sweat and tears and blood of my own mother and I can never look upon that thing again." Jesus came to save us from the entail of sin, but he could not do it easily. He could do it only by service and suffering and death in all of which the Father shared. And once we look with discerning eyes upon the cross and realize what the salvation of men costs, we shall look upon all our hate and quick passions and wounded pride and counsels of violence and we shall say with one voice that we can never do those things again.

Ministerial Oddities

(From page 6)

where he continued his studies and eventually became the minister of a famous Independent church. On November 25, 1948, the 200th anniversary of his death, a commemorative service was held in St. Paul's Cathedral, London. By that service the Church of England righted a great wrong.

In 1948, Dr. Oscar T. Olson, minister of the Epworth-Euclid Methodist Church, Cleveland, had a pleasant surprise. An old member of the church bequeathed him the residue of an estate, estimated at $5,500. She said: "I am making this gift to Rev. Olson because I desire to contribute toward his well-being, and further in appreciation of the help which I have received from him as my pastor, and also in recognition of his service as a member of the committee on ritual of the Methodist Church in the preparation particularly of the portion of the ritual connected with the observance of the Lord's Supper."

Easter Worship Service

*by Charles J. Lotz**

Instrumental Prelude: "Come, Ye Faithful, Raise the Strain." (Tune: St. Kevin)

Call to Worship: Col. 3:1-4 (R.S.V.) (By the leader.)

Hymn: "The Strife Is O'er." (Tune: Victory.) (Sung by the school.)

The Gospel Story of Easter: Matthew 28:1-8. (Read by a pupil or teacher.)

Prayer: (By the leader.)

Almighty, ever-living God who art the Author of all life and whose first desire and purpose is to make life more abundant for all thy human creatures, we praise thee, we honor thee, we glorify thy Holy Name for Easter, sacred and lovely festival of life. The glorious resurrection of thy Son our Lord both signalizes our own eventual restoration and has become the spring out of which abundant and eternal life shall flow unto all those who believe in him and pursue his way of life.

We thank thee that the discouraged, disappointed and seemingly defeated disciples of our Lord came into possession of a great conviction that their crucified Master was not holden by death nor even hindered in his divine mission by the suffering and the shame that his enemies inflicted upon him when they nailed him to the cruel cross. We who name the Name of the same Lord twenty centuries after their day take holy boldness from their courage and their faith and their conviction that he conquered every power that sought to prevent him from building his kingdom upon earth.

We participate today with him in his triumph which began on that glorious first Easter day. We glory in the acclaim that men and nations are giving him in our day as the Lord of life and as the world's radiant hope in the very midst of hitherto unknown strife and insecurity and fear. Mayest thou impart to us an Easter experience like unto that which Peter and James and John and their fellow-disciples experienced when they were told of his resurrection. Empower us to work mightily with the unimpeded Christ who walks across the earth bringing the abundant life to all who accept it.

So shall we and all mankind attain unto the new life that is in thee through the ever-living Lord of life. Amen.

Hymn: "Christ the Lord Is Risen Today" (Tune: "Easter Hymn.") (Sung by the school.)

Affirmation of Faith: (Read by the leader, or responsively by two readers.)

I BELIEVE THAT CHRIST LIVES, for twenty centuries of his followers have attested to this faith and a negligible number of his enemies have questioned or denied it.

I BELIEVE THAT CHRIST LIVES, for the experience of his disciples in his suffering, death, and resurrection issued in a powerful conviction and a victorious faith that he overcame every enemy force, including death itself, and that Almighty God had released him among men to bring them abundant, eternal life.

I BELIEVE THAT CHRIST LIVES because I see upon every hand conclusive evidence that he is dynamically at work in the lives of men and in the affairs of the world. His spirit is guiding the spirits of men in high and low places; his teachings are becoming the principles by which men fashion their way of life in their private behavior and their communal relationships.

I BELIEVE THAT CHRIST LIVES because the moral and political leaders of the nations are more and more turning away from the false prophets and listening to what he has to say to erring, striving humanity. Thank God, his beloved Son is alive forevermore. Amen.

Hymn: "All Hail the Power of Jesus' Name." (Tune: Miles Lane.) (Sung by the school.)

Benediction

* * *

(If the offering is usually taken in connection with the worship service it might be inserted in the program at some suitable place.)

*Superintendent, Methodist Sunset Home, Quincy, Illinois.

THE METHODIST CHURCH, ELGIN, ILLINOIS
At left: The Narthex. Two of the pictures are hung here.
At right: The Chapel with "The Adoration of the Shepherds."

A Church Art Gallery

Six Carefully Chosen Subjects Mark the Beginnings of the Exhibit

*by Charles Arthur Boyd**

THE art-loving visitor to the First Methodist Church of Elgin, Illinois, will feel at home the very moment he steps into the wide, commodious Narthex. For he finds, facing him as he enters, not the customary bulletin board with its hodge-podge collection of miscellaneous notices in all sorts of types, colors and conditions, but, instead, the quiet dignity and real beauty of two fine reproductions of art masterpieces. Both are appropriately framed, and both have the somewhat rare distinction (in church use, at least) of having clearly cut brass name plates giving the title of the painting and the artist.

As this sanctuary has two main aisles, there are, of course, two doors from the Narthex. On one side of one is Rembrandt's "Christ at Emmaus." The print is of a good size for the place it occupies, and is an accurate reproduction of the famous "Rembrandt brown." Its presence in that particular spot seems to say to the worshippers as they enter the sanctuary:

Come, the Christ is here! And may your eyes not be 'holden' that you may not know him. Enter as his guest, for he who was both guest and host at Emmaus waits here to break with you the Bread of Life.

Beside the other door hangs a very good print of Gerard David's "The Rest on the Flight into Egypt." It pictures the Holy Family in a moment of quiet and repose in their hurried flight into Egypt for safety. There is no hint here of Herod's soldiers and their murderous weapons. Everything about this painting suggests security and peace. The travelers have evidently gotten beyond Herod's jurisdiction and can safely take their ease. The colors, in which a restful green is the dominant one, are all of the quieting type. The whole picture welcomes the entering worshipper with the suggestion that here he can safely leave outside his alertness to danger, his upset condition, and all his questionings, and enter confidently to:

Rest in the Lord, wait patiently for him,
For he shall give thee the desires of thine heart.

Opening off this Narthex at opposite ends are the "Homan Parlor"—a true parlor beautifully furnished—and the "Pierce Chapel" for personal meditation, special prayer services for small groups and an occasional quiet wedding with only a few intimate friends as guests. This chapel is furnished with pews and an altar rail to suggest and to invite worship.

In the parlor there has been hung, appropriately, a Madonna picture. It is one of Raphael's, but it is neither the Sistine, nor the greatly loved and very common "Madonna of the Chair," nor yet the exceedingly beautiful "Alba Madonna." This is a perfect reproduction of the "Small Cowper Madonna" in the National Gallery in Washington. This is called the "Small Cowper" because it is somewhat smaller in size than the "Niccolini-Cowper," also in the National Gallery. Both paintings were purchased from their Italian owners by Lord Cowper when he was Ambassador from England to Italy in the eighteenth century. It hangs alone on a wide wall at the Narthex end of this large room and affords a most appropriate decoration for the room, both in its color and its subject.

In the chapel, at the altar end, a picture has been given a rarely beautiful background. While the colors of Giorgionne's "The Adoration of the Shepherds" would have blended well with the green tint of the wall, this very fine reproduction deserved and has received a better fate. Through the good taste of the art committee and the generosity of an anonymous donor, a very beautiful crimson velvet curtain has been arranged in graceful folds as a background for the picture. It was "professionally hung" and is a perfect combination of background for the picture and dossal for the altar.

This Giorgionne is the largest of all the pictures hung in this "Church Art Gallery," quite correctly fitting its place and the room. Like the others, it is

*Baptist clergyman, Elgin, Illinois.

well framed and has its small brass label.

Since this chapel is especially used for personal meditation and worship, one thoughtful touch of modern setting is worthy of mention. Of course, the lights of the room illumine the picture to some extent, and the switch for the lights is near the door so that anyone can turn them on at will. But, in hanging it, the art committee wisely decided that special illumination was necessary for the fullest enjoyment of the depths and distances of Giorgionne's masterpiece. So their electrician has arranged a special "baby spot," concealed behind the altar rail, correctly focused on the picture and easily turned on at the light itself. Thus, anyone at all familiar with this chapel may have at any time the added enjoyment of this special lighting.

For one who, on some busy week-day, has come apart for a few minutes of quietness and communion with his Lord, this easily available little chapel, just off the street, has been for years a City of Refuge. But now, with this significant picture dominating the room, he too, like Mary and Joseph, and those shepherds of old, is glad for the chance to kneel in adoration of him, who, "though he was rich, yet for your sakes became poor, that ye through his poverty might be rich."

Giorgionne is one of the very few artists who suggest a cave as the appropriate setting for the Holy Birth. But the action of the picture does not take place within the cave. The Child has been brought out and lain upon a rich cloth just in front of the cave's entrance, and around Him are grouped Mary and Joseph and the Shepherds. The traditional ox and ass are looking out from the cave. There are also some very beautiful cherub - angels' heads just above the entrance.

A corridor alongside this chapel leads to the pastor's study. Over the fireplace in this room there has been hung a reproduction in vivid color of that startling Emmaus painting by Eichstadt. It is as different from the one by Rembrandt (in the Narthex) as anything could be. Rembrandt is quiet, Eichstadt is startling. The Saviour's figure is outlined in the gorgeous glory of a transfiguring light. One of the two disciples, Luke, perhaps, has fallen on his knees, with his hands extended toward Christ, as though in fear of the Vision. Cleopas has risen suddenly and stands with staring eyes and tightly clasped hands gazing intently at the Christ as though saying, "Can it really be the Master? Yea, of a truth, it must be — it is!"

No visitor to the pastor, whether on a casual business errand, or coming in heart-breaking trouble for an intimate conference and prayer, can fail to see this picture, and through it, to sense something of the majestic power of the Risen, Living, Christ.

On the opposite wall of the pastor's study hang large copies of Durer's "Four Evangelists," in two groups, John and Peter, at the left and Mark and Paul, at the right. Between the two there hangs in a similar frame a brief, specially printed interpretation, giving something of Durer's point of view and purpose in his portrayal of the Four Temperaments. John, in middle life and beardless, holds the open Bible and is in profound meditation. Peter gazes at the open Book, very thoughtful, representing, in his later years, "contemplative repose." In the other group Mark, much in the background, looks inquiringly and hopefully at Paul. Paul, holding his identifying symbol, the Sword, "stands ready to defend the Holy Word and to punish those who blaspheme it."

Up to the present time this is the extent of this church's "Gallery of Religious Art." All six pictures were selected after much careful study and thorough discussion by the art committee of the church. This is one of the relatively few churches progressive enough to sense the vital importance of having a church committee, officially appointed and responsible to the Official Board, to supervise all matters of decoration, both permanent and for special occasions, within the church. The reproductions they have chosen are of masterpieces very seldom found in Protestant churches.

At the time these selections were made, the chairman of this committee was Professor Dean Chipman, head of the art department and in charge of the art gallery at the Elgin Academy. The members of the committee were chosen with care and accepted their task earnestly and seriously. Among their continuing tasks, for which some plans are now under way, is the expansion of the art gallery through the younger departments of the church school. The committee realizes the importance of the careful selection of appropriate pictures for each department and is hoping soon to be able to finance the purchase of at least six more masterpieces.

Very much of the inspiration for the formation and continuing of this art committee came from the minister of the church, C. Wesley Israel, who has worked very closely with them on all art projects, and whose interest in and appreciation of great art carries through to all departments of this large church.

Milwaukee Journal Photo

SOUND PROOF ROOM FOR CHILDREN

Three pews in the rear of the nave of the Mother of Good Counsel Church, Milwaukee, Wisconsin, have been set aside for families with children. Installation of heavy glass makes the room sound proof while the parents and children can observe and participate in the worship. Paul Schuster is the pastor of the church.

John Masefield, The Poet of Adventure

The Concluding Article in the Study of Spiritual Messages of the Great Poets

by Albert D. Belden

IT is not surprising that a man whose early life was so crowded with adventure but who possessed poetic power in an exceptional degree, in his generation, should become the modern poet of adventure.

The present poet laureate was quite a small boy when he ran away from home to sea, became a cabin boy on a sailing vessel, and spent the next few years before the mast. He fell passionately in love with the sea and the seafaring life. At sixteen, his mind was a panorama of the colorful life of the globe's seaports and he was in a torture to describe it all. He seems to have felt the need for literary expression in quite a peculiar way, and actually gave up his life on the ocean wave to secure a position on shore that he might spend his savings upon books. He roamed through a variety of callings but was always faithful to his books. He drilled his mind in the poetry of his native land from Chaucer to Rosetti. Seldom did he read a poet without trying to reproduce his rhythm in poetry of his own. He attacked the literary career with all the fervour with which he had first attacked the sea, and at twenty-three years of age produced the Salt Water Ballads. It had a very good reception and the young poet was asked for more. The result is a very magnificent output of 140 poems, many short, some very long, but a most remarkable achievement for a poet still living and betokening a mind as industrious as it is earnest. Through all his work there is a splendid virility which whilst it contrasts just a little oddly with the quiet uneventfulness of so much of modern life is nevertheless in just as appropriate keeping with the age that experienced the World Wars and which is developing its own peculiar perils.

The Greatest Adventure of All

Nor is it inappropriate that the poet of adventure should achieve his greatest success in that realm where strictly speaking adventure should be supreme, namely, in his religious poem, The Everlasting Mercy. This poem has been regarded as marking a distinct epoch in the development of modern poetry. The tenderness and beauty of Tennyson with its inclination towards effeminacy, a strain which was still further developed in lesser poets, had caused a certain slackening of public interest in poetry. John Masefield's Everlasting Mercy burst accordingly upon the public, two years before the 1st World War, as a welcome revival of a more virile and rugged style. It has been well described as "a poem that takes your breath away; you have to lower it to your lap every now and again and let the beating of your heart slow down." He regained at a bound the attention of a wide public and we may be grateful that his theme was one of eternal value and interest.

Let us look closer at this remarkable poem. It tells the story of the conversion of Saul Kane who was the bad man of his village, and opens by describing his moral degradation:

From '41 to '51
I was my folk's contrary son;
I bit my father's hand right through
And broke my mother's heart in two.

This section closes after a most lurid description with:

I cursed, 'twould make a man look pale,
And nineteen times I went to jail.
Now friends, observe and look upon me,
Mark how the Lord took pity on me.

His conversion comes about by a variety of causes. He fought with his best friend, Bill Myers, and Bill Myers eventually died without making up the quarrel. This seemed to effect Saul Kane's conscience since he himself had been entirely in the wrong. The poet makes him say:

And thinking that way my heart bled so
I almost stept to Bill and said so.
And now Bill's dead I would be glad
If I could only think I had.
But no, I put the thought away
For fear of what my friends would say.
They'd backed me, see? O Lord the sin
Done for the things there's money in.

Once his conscience began to work it quickly threw up other sins at him. In the midst of a wild orgy after the fight, Saul Kane finds his soul sickened with the whole business:

I opened window wide and leaned
Out of that pigsty of the fiend
And felt a cool wind go like grace
About the sleeping market place.
The clock struck three, and sweetly, slowly,
The bells chimed Holy, Holy, Holy;

His mind will not let him rest:

I wondered then, why life should be,
And what would be the end of me
When youth and health and strength were gone
And cold old age came creeping on?
And looking round I felt disgust
At all the nights of drink and lust.

He comes at this point very near suicide. Next day, meeting a little boy weeping on the pavement, Saul Kane shares with the child a couple of pears that he has thieved from an orchard. But when the mother discovers her boy in company with the notorious Saul Kane she thrashes her child and storms at Saul. Even The Red Lion could not drown this assault of conscience, and then there came into the public house the tall grey Quakeress, Miss Bourne. Saul, half drunk, makes fun of her. Presently she addresses him with such stinging words that as he puts it: "Something broke inside my brain" and he felt in his heart "the burning cataracts of Christ."

I did not think, I did not strive,
The deep peace burnt my 'me' alive;
The bolted door had broken in,
I knew that I had done with sin.
I knew that Christ had given me birth
To brother all the souls on earth,
And every bird and every beast
Should share the crumbs broke at the feast.

O glory of the lighted mind,
How dead I'd been, how dumb, how blind.
The station brook, to my new eyes,
Was babbling out of Paradise;
The waters rushing from the rain
Were singing Christ has risen again.
I thought all earthly creatures knelt
From rapture of the joy I felt.
The narrow station-wall's brick ledge,
The wild hop withering in the hedge,
The lights in huntsman's upper storey
Were parts of an eternal glory,
Where God's eternal garden flowers,
I stood in bliss at this for hours.

And so Saul Kane finds his soul at last through Christ, and all the world was changed for him. The closing verse is very lovely:

And when the field is fresh and fair
Thy blessed feet shall glitter there,
And we will walk the weeded field,
And tell the golden harvest's yield,
The corn that makes the holy bread
By which the soul of man is fed,
The holy bread, the food unpriced,
Thy everlasting mercy, Christ.

It is not surprising that in 1912 the Royal Society of Literature awarded to this great poem the Edmond de Polignac prize of £100.

The Varied Life of the World

Much of his other work ranges somewhat indiscriminately over the world's varied life with perhaps too great a preference for sordid elements asso-

ciated with the sea-faring life, yet he often reaches real beauty and at times even grandeur. The following verses from "Christmas Eve at Sea" in contrast with those contained in "A Ballad of Cape Vincent" is an indication of the variety of his Muse:

A wind is rustling "south and soft,"
Cooing a quiet country tune,
The calm sea sighs, and far aloft
The sails are ghostly in the moon.

Unquiet ripples lisp and purr,
A block there pipes and chirps i' the sheave,
The wheel-ropes jar, the reef-points stir
Faintly—and it is Christmas Eve.

The hushed sea seems to hold her breath,
And o'er the giddy, swaying spars
Silent and excellent as Death
The dim blue skies are bright with stars.

Dear God—they shone in Palestine
Like this, and yon pale moon serene
Looked down among the lowing kine
On Mary and the Nazarene.

* * *

Now Bill, ain't it prime to be a-sailin'
Slipping easy, splashin' up the sea,
Dossin' snug aneath the weather-railin',
Quidding bonded Jacky out a-lee?
English sea astern us and afore us,
Reachin' out three thousand miles ahead,
God's own stars a-risin' solemn o'er us
And—yonder Cape St. Vincent and the Dead.

Hear that P. and O. boat's engines dronin',
Beating out of time and out of tune,
Rippin' past with every plate a-groanin'
Spittin' smoke and cinders at the moon?
Ports a-lit like little stars a-settin'.
See 'em glintin' yaller, green, and red,
Loggin' twenty knots, Bill—but forgettin',
Yonder's Cape St. Vincent and the Dead.

Some of Masefield's minor poems are characterized by a noble touch of power, such for example as "The Rider at the Gate." Pompey's ghost, riding to Rome to warn Caesar on the eve of his death:

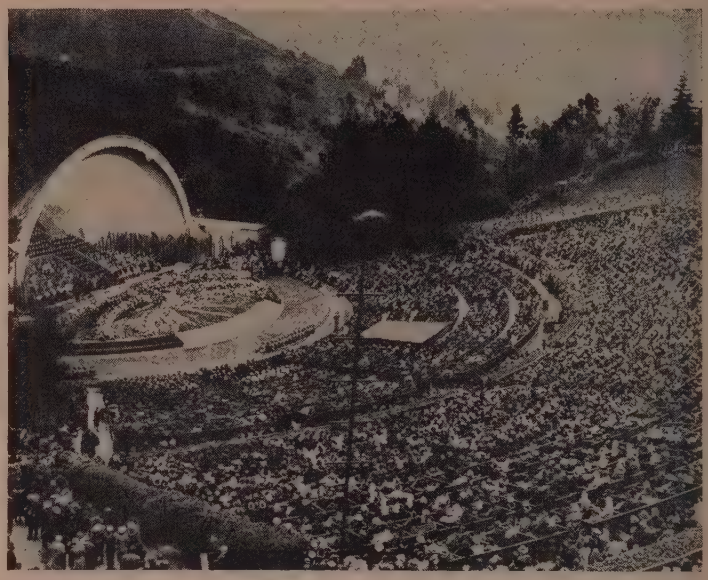
"Speak your word," said the guard at the gate;
"Yes, but bear it to Caesar straight,
Say, 'Your murderers' knives are homing,
Your killer's gang is lying in wait'."

Beware of the Court, of the palace stair,
Of the downcast friend who speaks so fair,
Keep from the Senate, for Death is going
On many men's feet to meet you there.

I, who am dead, have ways of knowing
Of the crop of death that the quick are sowing.
I, who was Pompey, cry it aloud
From the dark of death, from the wind blowing.

* * *

Caesar turned in his bed and muttered,
With a struggle for breath the lamp-flame guttered;



EASTER SUNRISE AT THE HOLLYWOOD BOWL

Here are the throngs of last year at the Easter Sunrise Service in the Hollywood Bowl. Two of *Church Management's* advertisers had important parts. The Wurlitzer Organ and Maas Cathedral chimes added to the beauty of the service.

Calpurnia heard her husband moan:
"The house is falling,
The beaten men come into their own."

Another instance is "The Racer" in which Masefield describes the race horse engaged in the steeple chase, and then proceeds:

Would that the passionate moods on which we ride
Might kindle thus to oneness with the will?
Would we might see the end to which we stride,
And feel, not strain, in struggle, only thrill.

And laugh like him and know in all our nerves
Beauty, the spirit, scattering dust and turves.

In his poem, A Creed, he endorses the theory of reincarnation:

I hold that when a person dies
His soul returns again to earth;
Arrayed in some new flesh-disguise
Another mother gives him birth,
With sturdier limbs and brighter brain
The old soul takes the roads again.

* * *

And as I wander on the roads
I shall be helped and healed and blessed;
Dear words shall cheer and be as goads
To urge to heights before unguessed.
My road shall be the road I made;
All that I gave shall be repaid.

So shall I fight, so shall I tread,
In this long war beneath the stars;
So shall a glory wreathe my head,
So shall I faint and show the scars
Until this case, this clogging mould,
Be smithied all to kingly gold.

It is not everyone, of course, that will be able to agree with Masefield in this poem, since it seems a fatal objection to any such theory that memory of the previous life is, to say the least of it, so inadequate; but judged by poetic standards the poem is very fine.

What is of particular interest to us, however, is the fact that this poet, deservedly raised to the Laureateship, is still living and may yet give us something greater still. It should certainly be a recognized task of the Laureateship to leave behind itself some great epic of the passing age. Sir Robert Bridges must have felt this when he produced his great "Testament of Beauty," and one is left wondering in what great poetic form John Masefield will sum up the adventurousness of the critical period through which we are passing.

SEEK BAN ON MARRIAGES BY CHILD PREACHERS

San Diego, California—Tewnty Episcopal clergymen of the San Diego area are seeking legislative action to make it illegal for child preachers to perform marriage rites.

A spokesman for the clergymen said the group feels that spiritual values are destroyed when children of immature age undertake to act as stable and well-prepared spokesmen for Christianity.

—RNS.

Easter Sunrise Services in the Garden of the Gods

by William H. Geisler

COLORADO SPRINGS, Colorado. Just as on the sunrise of the first Easter morn when dawned upon a discouraged group of men and women a magnificent hope, confidence and faith, so will some thirty thousand worshippers gain renewed hope and inspiration from the 28th annual presentation of the Easter sunrise service in the inspiring Garden of the Gods near Colorado Springs.

Here, in a setting of immeasurable beauty, amidst the towering limestone shafts of the cathedral spires looming to fantastic angles of more than 300 feet, with the brilliant red of the rocks bathed in a golden light of an early Colorado sunrise, and with majestic, snow-capped Pikes Peak serving as backdrop for the holy gathering, the Reverend Thomas Dick, Jr., will give the annual Easter message.

"The constellation of ideas gathered around the Easter faith is almost overpowering in its daring. . . . Truth is stronger than falsehood; good conquers evil; love is stronger than hatred; human beings are of worth and dignity; God is an unfailing source of security; life is victor over death." These thoughts constitute the theme of Reverend Dick's sermon.

Nature, a few million years ago, carved out a natural church in the Garden of the Gods, which acoustically, and to the eye, is more magnificent than any since erected by mortal man. The spectacle of thirty thousand people, massed together in this natural valley, listening to the glorious hymns emanating from the 300-voice Colorado Springs a capella choir . . . before the towering, vivid-red limestone rocks silhouetted against a glorious sunrise sky of red, blue and gold . . . is a colorful, incredible sight, lending true religious significance to this Easter sunrise service held deep in the heart of the Rocky Mountains.

The Garden of the Gods, spacious garden of overturned limestone rocks, was revered by Ute Indians as a holy place for their god Manitou long before the coming of the white man. The big rocks, according to the Indians, are barbaric hosts of giants which in prehistoric times threatened their domain. The Utes prayed to their god Manitou who lived at the top of Holy Mount (Pikes Peak) and who answered their prayers by causing the giants and the monstrous beasts accompanying them to turn to stone.

Geologically, the explanation is much simpler. In prehistoric times, the same earth-shaking movements that formed the Rocky Mountains caused an upthrust of limestone which extends underground from Canada to Mexico. However, it is only in the Colorado Springs Garden of the Gods that this limestone segment upthrust shows predominantly above ground.

In 1921, the Reverend A. W. Luce of the First Christian Church (now retired) was walking through the Garden of the Gods, his Bible in hand, trying to get an inspiration for his Easter sermon. Opening his Bible to the Book of John he read, "Now in the place where he was crucified there was a garden, there they laid Jesus." While reading this his eyes fell on three gigantic shafts of rock which closely resembled cathedral spires. The inspiration came to him that here in the beauty, splendor and solitude of the Garden of the Gods was the ideal place to gather for worship, and to observe the day in which our Christ was resurrected. This inspiration became a reality and the first Easter service was held with some 700 worshippers attending. The audience has been growing ever since, now estimated to be over 30,000. In addition to these thousands who receive inspiration from actually attending the service, countless others are able to benefit spiritually from this Easter message by dialing the service on their radio. The noted Dr. S. Parkes Cadman once stated that unless one were to go to Jerusalem where the first Easter actually occurred, one could find no more appropriate setting than the Garden of the Gods.

The Garden of the Gods was a part of public domain until 1879 when it was bought by Charles E. Perkins, an Eastern railroad tycoon. He intended to build a home there, but, on more leisurely inspection, decided that no work of man should spoil the beauty of this natural garden.

Mothers for Peace

*by Mrs. Victoria Booth Demarest**

Mrs. Demarest, founder of The World Association of Mothers for Peace, is the maternal granddaughter of General William Booth, founder of the Salvation Army. She is well known as an evangelist, lecturer and author. She has been asked to tell our readers the story of this new movement which seems, to the editor, to have vast significance.

IT was 1943—we were in the midst of World War II—two of my sons were in the armed forces, the elder one in the army and the younger a pharmacist's mate in the navy. I was alone in my small New York apartment between preaching missions, my husband was on the road in his work for the Presbyterian Board of National Missions. Suddenly I seemed to see the mother of Jesus, standing by his cross watching her son suffering and dying—as millions of mothers around the world were standing alone in their agony, watching from afar their sons suffering and dying on a thousand battlefields. And I seemed to hear Mary say, "He shed his blood that there might be no more blood shed." It was then that the World Association of Mothers for Peace was born in my heart, though at the time I called it "Mothers' World League for Peace."

Fast and furiously I wrote the thoughts that came tumbling over each other in my mind. It was so right, so logical, and so natural that mothers of all races and religions should band themselves together to fight a fight of love for peace and for the abolition of war. Mothers in a peculiar way are partners with God in the creation of human life—therefore most certainly they should do all in their power to resist destruction of life. No evil, not even war, is inevitable. War today is absolute madness, destructive of conquered and conqueror — wickedly wasteful of all that is good and that makes life worth living—a crime against God and man. Mothers must stop wringing their hands in futility and wasting the passion of their pity; they must ACT.

Where should I go with this idea? I thought of the New York *Times* and had a talk with one of its editors: "Yes," he said, "you have a great idea; but you should first talk it over with Mrs. Prominent, and with Mrs. In-

Mrs. Demarest

fluential, and with . . . " When our conversation was over all the life, courage and inspiration had left me. How could I attempt such a thing? I had no time to see all those people—they would think me foolish to say the least. I had not much strength, and as everyone was investing in government bonds to aid the war, I could not ask for funds. I had better forget all about it and concentrate on preaching the gospel of Christ. So I put away the papers on the "Mothers' World League for Peace," and I did forget all about them. I even forgot the name.

Time passed, and two events took place which dug deep furrows in my soul: one was personal and the other a world event. In December, 1944, my husband handed me a two-starred telegram telling us that our David, my pride and joy, had been killed in the Pacific area. And then, on August 5, 1945, the atom bomb fell on Japan, blotting out life in two cities. Still I did not remember. Mother's Day 1946 came. After preaching in the morning on the Shunammite mother I was having dinner in the Hotel Davenport in Spokane. An elderly couple sat down at my table. We entered into conversation. Suddenly the gentleman said to his wife, "Did you notice, dear, what our minister said this morning, that the mothers of the world had it in their power to stop wars?" Like a stroke of lightning I remembered. And I knew that this was God's time. In my hotel room our first charter seemed to write itself. Two days later the World Association of Mothers for Peace was presented to the Spokane Council of Church and Christian Education at a dinner, and was enthusiastically endorsed. It was incorporated by forty members and launched in a public meeting, all within a week.

Mother-love the world around is an unthinkably great potential power—even greater in its significance for the future than atomic energy. How much of this precious element has been wasted in war—in pity tearing asunder the mind, heart and reason of the pitier; in passion of hate for the enemy which destroys the hater; in the futility of grief, bitterness and resentment which like a cancer eats at the vitals; or, simply in sheer exhaustion because of the lack of the essentials of food and clothing for the sustaining of life! And how much is wasted in times of peace! Mother-love trickling away in trivialities, emphasizing the material needs of our children which will not help them in the event of total war, diverted to the million and one activities of numberless organizations which are of little moment! It is like fussing over the color of wall paper when the house is on fire.

Organized mother-love, a crusade of compassion, a war of love against hate, an advance of positive action for communication, fellowship and cooperation between the mothers of the world for peace—that was the vision given me of God.

Upon my return to New York the real test came—would the mothers take up the cause? Not just in America but in other countries? If it was to be in reality a World Association of Mothers for Peace we must enlist mothers in as many countries as possible. Therefore, letters, letters, endless letters, going day after day to all parts of the world! We secured representatives in several countries.

*World Association of Mothers for Peace, Inc., 1925 Seventh Avenue, Apartment 2B, New York 26, New York.

Months were spent in preparing literature. The Mother Corporation was formed in New York State, and a larger and better charter was filed with the Secretary of State on October 20, 1947, our first organization in the west became our first regional branch.

Our program? A prayer-union of mothers rising above differences of religion, there is power in united prayer; groups in which women will study the causes of war and the conditions necessary for real peace, the fine art of motherhood—mothers are the first to influence the thinking of the future leaders, statesmen, generals and architects of our world, the United Nations, and other subjects vital to peace; relief for the war-stricken mothers and children of the world; preparation of the mothers themselves, that they might effectively raise their voices for peace in their own nations.

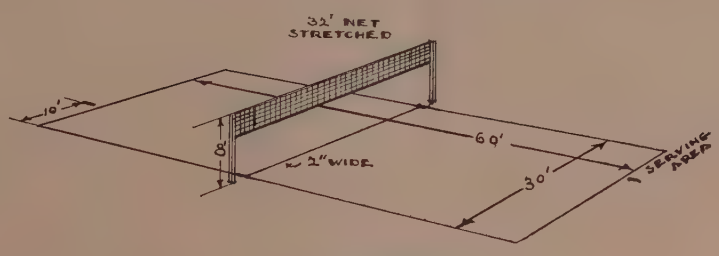
We must get the idea over to the mothers of the world that when we are willing to give to the winning of peace as much devotion, self-sacrifice, time, effort, heroism, financial support, selflessness, ardent prayer and patient perseverance as we have given to the winning of war—real peace will come for "all things are possible to him that believeth."

In our first meeting in Spokane mothers and their children representing several races challenged the audience with the realization of the meaning of future atomic wars. A little Philippino boy threw out his arms to me, each hand holding a nickel. Those two nickels, kept in a jewel box, inspired the thought of children as Peace Champions. Our first dollar was given in a hotel by a Norwegian man—that dollar, which is framed, inspired the thought of men as Associate Members. One of our national directors belongs to the negro race—we must impress mothers with the fact that differences in races are not much more than skin deep. Many unmarried women and childless wives are members, for mother-love is not synonymous with childbearing. Before me, as I write, is our emblem—a white dove, its wings outstretched over the oceans and continents of our small world—the white dove of peace. My dream is to see that white dove emblem in the homes of mothers around the world. Our theme song, "We, the Mothers of the World" has already been translated metrically into Portuguese and German and is sung in South America and in Germany. The Japanese units are planning to arrange it for their use.

(Turn to next page)

Equipment for Recreational Activities

*by Sidney M. Masse**



Floor Design for Volleyball Court

THE INTEREST of the church in recreational activities can be attributed to such reasons as recognition that American communities are made better places in which to live when youth is provided with playground facilities, helping to stamp out juvenile delinquency; church-directed athletics have a definite bearing on congregational attendance; participation in these activities contributes to more closely knit relations between pastor and flock as well as among members of the church; sometimes extra income for the church is attracted through sports operations.

Scanning the list of larger customers of our sports equipment, the writer was surprised to note that churches represent one of the major groups and perhaps the fastest growing classification of customers in the institutional field. Similarly revealing was the fact that there is a broad interest by churches in providing expansive sports and recreational centers such as gymnasiums, baseball diamonds, tennis courts, bowling alleys, and even swimming pools.

The purpose of this article is essentially to assist the reader in knowing how to go about the task of furnishing appropriate facilities, what is necessary in the way of equipment and areas, and the approximate cost of partial or complete installations. The scope of this field is so broad that perhaps we should first divide the activities into three major classifications; namely, (1) athletics or competitive sports; (2) recreational; and (3) social. A delineation of the individual activities under each of these three major classifications would show the following:

(Note: Some of the activities may come under more than one classification. Example: swimming might be both a competitive sport and a recreational activity.)

Athletics (competitive sports)	Recreational	Social
INDOOR		Bridge
Basketball, Bowling, Handball, Table Tennis, Boxing, Fencing, Softball, Badminton	Volleyball Shuffleboard Archery Roller skating Swimming Golf (driving nets)	Checkers Chess Cribbage Dominoes Darts Chinese checkers Calisthenics
OUTDOOR		
Baseball, Softball, Tennis	Volleyball Miniature golf Ice skating Swimming Horseshoes Quoits Archery	

Construction, Capacity and Equipment Requirements

Equipment and layout of sports or recreational areas are flexible, not necessarily confined to official specifications as shown below. For instance, many basketball games are played on courts of less than minimum official dimensions.

*Sales manager, Champion Sports Utilities Company, Cleveland, Ohio. Mr. Masse will be glad to send any reader who makes the request through "Church Management" floor and construction design for any of the activities in this article which are in italic plus detailed information on any installation.

Sport, Recreation, or Game	Playing Area	Basic Equipment	Cost Range of Equipment
Basketball	Court: Max. 94′ x 50′ Min. 74′ x 42′ Min. Height: 15′	2 basket-goals with backboards. Basketball	$125-$200 (see footnote)‡
Handball	Single wall: floor—20′ wide by 34′ deep Wall: 16′ high	3 handballs Gloves for players†	$1.50 for handballs. Plus painting stripes on wall and floor.
	4-wall court: floor—23′ wide by 46′ deep Wall: 23′ high	same as above	Same as above except that room or stall has to be partitioned.
Table Tennis	Room approx. 10′ wide by 20′ deep (more if possible) to accommodate table 5′ x 9′ plus rebound space.	Tennis table with net; 4 paddles; 6 balls	Table, $45; Net, balls and paddles: $8-$10.
Shuffleboard	Surface area 52′ deep x 6′ wide. Allow a few feet at each end and sides for freedom of play.	Either paint markings on waxed wood or cement floor or on linoleum mat. 2-4 paddles; 4 official discs.	$10 to $14 plus linoleum mat or painting and waxing of floor.
Lawn Tennis	Outdoor court on level, well-rolled playing surface of 78′ length and 36′ width plus min. 10 extra feet at each end and 5 feet each side.	Heavy roller (bought or rented), line-marker or line tape. 4 to 6 tennis rackets and tennis balls†	Net, $15 to $20. Line marker, $2 to $16. Tape, $5. Balls, $3-$4. Rackets, $10 each. Posts, $17-$25.
Softball	Outdoor field approx. 100′ x 80′ for diamond plus outfield space approx. 30′-50′ deep and increasingly wide as extension of foul lines.	Home plate, three bases, line marker, 2 or 3 bats, 3 or 4 balls, catcher's mitt, fielder's gloves, etc.† Uniforms optional†	$35-$50 plus $2 to $16 for line marker. Mitt and glove at $12 and $9 respectively each.
Indoor Softball	Same as for basketball court.	Same as for outdoor softball except home plate and bases are painted on floor.	
Bowling	Bowling is not alone expensive but requires special construction features for the building. The church should plan on 110 feet for the alleys and run-ways, with a little space for spectators. A single alley will cost approximately $2,500; pins, $30 per set; a rack, $300.		
Boxing	Except for impromptu boxing as a part of gym activities where no special space need be arranged, boxing platforms are 24′ x 24′ square.	Platform, removable boxing ring with 4 posts and rope, floor padding, 2 pairs of gloves for participants.	Platform and ring, $1,500; floor padding, $250; gloves, $15 to $18 pair.
	Striking bags or training bags with overhead striking bag platforms approx. 40″ diameter.	Striking bag, platform, 1-2 pair of gloves.	Striking bag, $15-$25; training bag, $17-$30; platform, $25-$35.
Badminton	44′ long x 20′ wide. Net 5′ high.	Net, 3 birds (or shuttlecocks), 2 posts for net, line marker.	3 birds, $1; net, $5; posts, $3 pair.

The above are the principal forms of activities to be considered. It is obvious that for most of the recreational and practically all of the social activities, a small auditorium, basement, or large room suffices. It also is understood that in order to accommodate such activities as swimming, ice skating, roller skating, etc., nature may provide facilities as specially constructed pools and rinks may be beyond the means of the average church.

‡The equipping of a basketball court, as with other sports layouts, varies a great deal with respect to cost of equipment, depending on the original construction of the gym, hall or field. For instance, a basketball court may require portable backboards and goals because of the need to use the walls for other purposes; or the swing-up type of backboard where there is a stage at one end of the hall. Portable and swing-up backboards average around $250 each.

†Denotes equipment often furnished by participants.

Mothers for Peace

(From page 17)

Just one woman anywhere in our world, who has the mother-heart and the willingness to pray and work for peace, may be a member-at-large of the World Association of Mothers for Peace, Inc., by paying a nominal fee. And as few as nine women in any city or community, who are members of the World Association of Mothers for Peace, may form a Unit of the Association.

Our first branch outside of the United States is organized in Japan with over 300 members, among whom are some of its leading women. Madame Kurako Nishigori was elected president at their great inauguration meeting on November 11. She writes, "We want to cooperate with all the world on behalf of the future happiness of our offsprings. . . . Having confidence in getting branches of the W. M. P., I am planning to visit all areas in West Japan. I have to carry my foodstuffs with me everywhere I go. . . . God will prepare me things which are needed." Another national branch has been organized in Brazil by Mrs. Elizabeth Nunes, an able and inspired leader. It has more than 200 members, many of them outstanding in church, professional and civic affairs.

We need everything of a material nature that would speed the movement; but because of a God-given vision, faith, and hope, we march on.

PLAYGROUNDS

Playgrounds encompass a wide range of areas and amount of equipment, from the small "backyard" type of playground with a few swings, slide, and see-saw to the municipal layout with a vast array of equipment. The accompanying blue-print of suggested arrangements for different sized areas should be helpful in visualizing equipment of the church playground. The chances are that the smaller layouts may be most appropriate to meet with the average budgets, therefore the following prices are shown for respective equipment included:

6-swing set—$75 to $90; 4-board see-saw—$68 to $75; 16-foot slide—$115 to $140; for stainless steel slide—$25 extra; merry-go-round—$130 to $225.

Other equipment such as climbing gyms—$65 to $150; wave swings—$50 to $75; trapeze and flying rings—$10 to $25; bicycle racks—$22 to $70 depending on capacity; sand boxes—$12 to $20.

VICTOR and 16mm films play an important part in effective church programs. Sound movies are an inspiration and recreation for both young and adult members. Distinguished Victor picture brilliance, tone clarity and film protection can now be had for as low as $295.00. Select a Victor sound projector to fit your program. Write for complete information.

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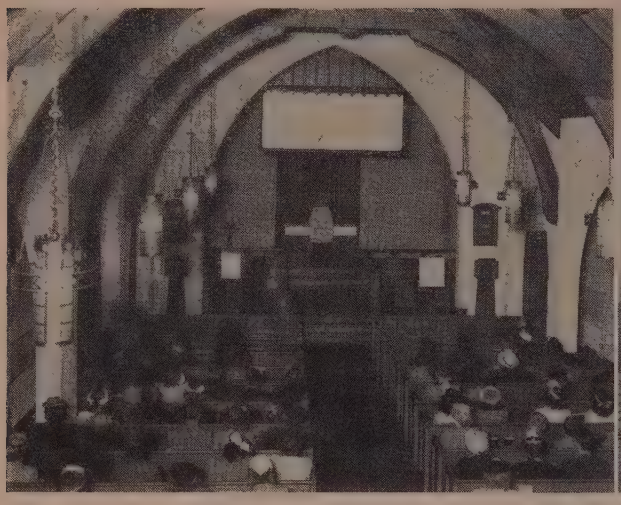


Left: The curtain is being lowered for projection. Right: Church school class studies window symbolism.

Father-Son Combination Pays Off

New York Church Gets National Recognition for Contribution to Audio-Visual Aids

by William H. Leach

SAINT JAMES LUTHERAN CHURCH, Ozone Park, New York City, has recently been awarded a Certificate of Merit by the National Education Association of the United States. It is for the work accomplished and contributions made in the field of Audio-Visual Aids. I looked over the imposing list of the institutions which received such certificates. This was the only church I found among them. I decided that I wanted to talk to the pastor, Harry J. Kreider.

Dr. Kreider's name was well known to me. *Church Management* has carried advertisements which have listed his booklets in this field. I had read his articles in specialized visual aids magazines. So I marked it as a "must" on a recent business trip to New York.

But Dr. Kreider was ill. He suggested that he send his son Frank, in his place. It was agreeable. There are many young men who can present their fathers' causes with enthusiasm.

But I found that Frank was more than an advocate for his father. He came to the hotel room bubbling over with enthusiasm and knowledge. He is definitely convinced of two things. One is that there is no ceiling to the future of audio-visual aids; the second that his father has "a lot on the ball" in this particular field.

Frank is a tall, vigorous lad of college age. He is enrolled in the Wagner Memorial College of Staten Island. He intends to become a minister—may go to the foreign field. But whether he serves in the home land or overseas you may be sure that with him will go projectors, screens and film catalogs. His life is tied up with these things. His father may have thought he was making a technician when he first taught him the mechanics of projection. But he had become a competent authority on the subject.

The story Frank tells runs like this. The work at Ozone Park started before

PROGRAM OF INSTRUCTION

1947 - 1948

Unit No.	*No. of Weeks*	*Theme*	*Film*	*Dates*
1	3	Friends of Jesus	Blind Beggar of Jerusalem	Sept. 14-28
2	2	Learning God's Word	Book of Books	Oct. 5-12
3	2	Obeying God Gladly	Rich Young Ruler	Oct. 19-26
4	3	Forgiving as God Forgives	Unfaithful Servant	Nov. 2-16
5	2	Children in Other Lands (Lutheran World Action)	Children of Tragedy	Nov. 23-30
6	3	Christmas and Our White Gifts	Wartburg Orphans Home	Dec. 7-21
7	2	Jesus Is Born	Child of Bethlehem	Dec. 25-28
8	5	Story of John the Baptist	Voice in the Wilderness	Jan. 4-Feb. 1
9	5	Jesus in Our Stained Glass Windows	Making a Stained Glass Window	Feb. 8-Mar. 7
10	2	God's Wonderful Love	Prodigal Son	Mar. 14-21
11	1	Jesus and the Cross	Barabbas	Mar. 26
12	3	Jesus Is Risen	The First Easter	Mar. 28-Apr. 11
13	3	Jesus' Power Over Death	Jairus' Daughter	Apr. 18-May 2
14	3	World Missions: China	Building with Christ in China Thy Will Be Done	May 9-23
15	1	God's Summer	Hills and the Sea	May 30

the new church was built.

"You don't want to go too fast in things like these," he said. It is better to build good foundations.

"For instance when we planned a new church we wanted it so constructed that the visual aids equipment would be part of the building. Back in those days projectors were placed in the center aisle. People caught their toes on wires as they walked to their seats. The operator of the projector had to signal some one to dim the lights. We decided that all that was going to be corrected.

"We planned to have our projector in the balcony. And by the projector table are the switches which control the sound units, screen and the lights. The wire leads from the operator to the sound unit so that he had control over the entire system. In addition, we installed an exhaust fan so there would be ventilation. All of our wiring is concealed. We had our building before we had any equipment for a visual aids program."

Frank then continued to tell how every item of the program was secured with the same painstaking care. The first projector advertised was not purchased. His father sought the one which would give them the results needed. The screen may mean just another item to some folks; it is a major achievement to this part of enthusiasts.

"Don't buy a cheap screen," said Frank. Even the best projector is handicapped by an inadequate screen.

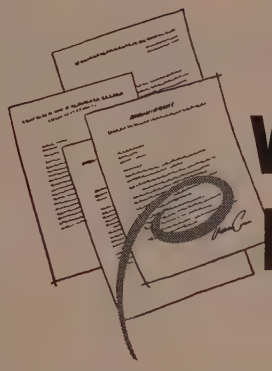
The screen in Saint James is a masterpiece. I have often thought how awkward it would be to have a beautiful altar hidden by screen. A large part of the service would be lost. There is nothing like that here. The screen is electrically controlled. It is placed back of a beam. A special oak curtain hides it from view. At the proper time in the service the operator presses the button and it lowers itself into position. Not until that point is the altar hidden from view.

"Did you find that the use of pictures increased the attendance immediately," I asked.

"My Dad doesn't believe that the end of the visual aids program is to get a crowd. He has been careful not to solicit patronage of children with other church affiliations. The purpose of the program is educational. It offers an effectual means of instruction in the Bible and in doctrine. With the good films available the gospel stories should again live in the minds of our young people as they did with our parents."

Lesson Program

At the present time the instruction



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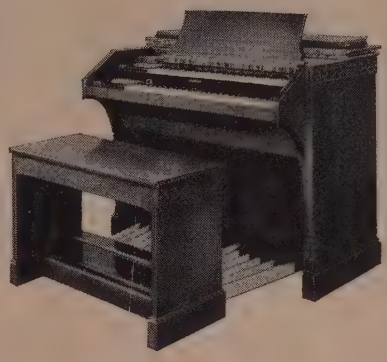

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in Saint James is made up in units. The one which follows has fifteen units. A unit normally covers two or three weeks. The first week the Scripture lesson is carefully presented, followed by the motion picture. The second week the lesson and the film are carefully discussed. The third week is utilized for some group project related to the lesson. A schedule for a year is shown below:

Sunday Program

An observer at the church would find that the Sunday program goes like this:

At 9:15, the children's vested choir enters in procession. Young men preparing for the ministry conduct the service. The pastor gives a brief message. The service closes with the choir recession. Its members remove vestments and return promptly for the instruction period.

Meanwhile, at 9:30, the seniors and young people have arrived in their department room downstairs, and are having their instruction there. (They worship at the 11 o'clock service.) Promptly at 10:10 they come to the church and take the rear pews for the picture.

The shades on the aisle windows are quietly drawn, the screen slowly descends with a dignity that must be seen to be appreciated, and the overhead lights are gradually dimmed. As the light is almost gone, heads are bowed for a brief prayer, and the beautiful cathedral picture, "The Blind Beggar of Jerusalem," begins on the screen.

Twenty-five minutes later the picture is ended. The music of the film merges into that of the full organ of the church as the screen slowly ascends. The lights overhead slowly come on, and the attention is focussed once again upon the altar. The congregation of children and youth rises for the benediction by the pastor standing at the altar, and the organ chimes ring out a stanza of a familiar hymn while everyone stands in reverent silence. After a moment of complete silence, the organ resumes softly and the pupils quietly leave the church.

At eleven o'clock is the morning service. Dr. Kreider believes that visual aids have a contribution to make to the services of worship. He will tell readers of *Church Management* about these in an article soon to appear in this periodical.

A successful use of audio-visual aids, according to Frank, depends on a number of things. A picture alone is not enough. It needs a setting. Suitable music, prayers and scripture, and some interpretation is necessary. Audio-visual aids supplement church instruction; they do not supplant it.

(Turn to page 32)

From Gethsemane to Golgotha*

A Good Friday Candlelight Service

Arranged by James P. Wilbourn

THE PROLOGUE

Organ Meditation

"Lamb of God"----------Bizet
"Come, Sweet Death"----------Bach
"O Sacred Head Now Wounded"----------A Passion Chorale

Hymn

"Majestic Sweetness Sits Enthroned" ----------Hastings

A Period of Meditation

Let us remember Jesus: Who believeth in men to the last and never despaired of them. Who through all disappointment never lost heart. Who disregarded all comforts and convenience and thought first of others' needs, and though he suffered long was always kind. Who, when he was reviled, reviled not again, and when he suffered threatened not. Who humbled himself and carried obedience to the point of death, even death on the cross, and endured faithfully unto the end.

A Period of Silent Prayer

Intermission

PART I—JESUS IN GETHSEMANE

Hymn

"'Tis Midnight; and on Olive's Brow" ----------Bradbury

The Scripture Narrative

Matthew 26:36-37, 39, 45-47

Then cometh Jesus with them unto a place called Gethsemane, and saith unto his disciples, Sit ye here, while I go and pray yonder

And he fell on his face and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

Solo

"Thy Will Be Done" (from "Olivet to Calvary") ----------Maunder

Address

"The Meaning of Gethsemane."

Prayer

The Scripture Narrative

Matthew 26:47, 50b, 56b

And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

Then they came and laid hands on Jesus, and took him.

Then all the disciples forsook him and fled.

Hymn

"Jesus, and Shall It Ever Be?"----------Oliver

Intermission

PART II—JESUS BEFORE PILATE

The Scripture Narrative

Mark 15:1, 6, 8-9, 11-13, 15

And straightway in the morning the chief priests held a consultation with the elders and the scribes and the whole council, and bound Jesus and carried him away, and delivered him to Pilate.

Now at that feast he released unto them one prisoner, whomsoever they desired. And the multitude, crying aloud, began to desire him to do as he had ever done unto them.

But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered and said again unto them, What will ye that I should do unto him who is called the King of the Jews? And they cried out again, Crucify him.

And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

Address

"The Meaning of Jesus' Condemnation."

Hymn

"In the Hour of Trial"----------Lane

Prayer

Intermission

PART III—VIA DOLOROSA

Anthem

"The March to Calvary" (from "Olivet to Calvary")----------Maunder

A Period of Meditation (with organ)

"Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for every one,
And there's a cross for me."

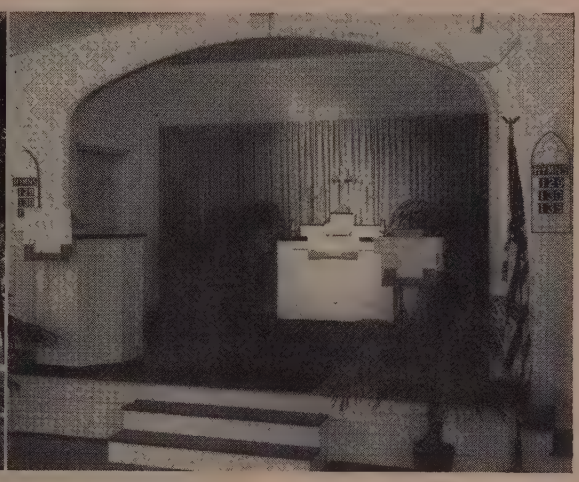
PART IV—GOLGOTHA

The Scripture Narrative

"And When They Came to the Place" ----------Maunder
(Contralto solo)

(Turn to page 25)

*Reprinted from the March, 1942, issue of "Church Management."



Church of the Redeemer
Scarsdale, New York

Here is a splendid example of a church which met the increased cost of construction by a skillful realignment of the building program.

Skilful Compromising Produces Economical Church House

TWO practical compromises have enabled the Church of the Redeemer, a small Lutheran congregation in Scarsdale, New York, to obtain a handsome and adequate church building at a modest cost. Altman K. Swihart is the pastor.

First compromise was a decision to build only half of the proposed new building; it was decided to construct the Parish House half first and delay the nave. The Parish House was so designed, then, by architect Herbert E. Matz of New York City, that it would not only serve as a complete church in the interval, but, when completed, would serve as a perfect auxiliary to the main part of the building.

Second, was to combine costlier reinforced concrete for the large Sunday School auditorium floor, with comparatively inexpensive brick veneer walls and wooden roof. Architectural embellishing was limited to a few uses of custom woodworking: a striking Colonial doorway, wood cupola, Colonial interior trim. The woodworking was all prefabricated in the shops of Nuroco Woodwork, a firm long experienced in church woodworking.

The building occupies a spacious, sloping corner property fronting on heavily trafficked White Plains Post Road. The church and imposing Dutch Colonial spire when built will form the short leg of an "L" facing this street. The already-built half has its front door on Murray Hill Road — a side street which makes possible an uncongested approach to the building and its rear parking area.

The preliminary half performs a threefold function: The large auditorium, 28½-by-62 feet serves both as Sunday school and church; it will seat about 200 persons. A meeting room with open fireplace and large bay window is used for small meetings, rehearsals and general fellowship. A complete kitchen is placed between auditorium and meeting room; it is large enough to serve the most elaborate church supper. Separate zonal heating keeps this end of the building comfortable during the week, while permitting shutting down the heat in the auditorium.

The auditorium floor is ingeniously constructed of reinforced concrete and cinder blocks. This construction not only permits a clear span over the basement (which can be used eventually as a social hall), but also produces a fireproof floor that is non-sagging and maintenance-free.

The enclosing walls of the building are of two-by-four stud construction with a four-inch thick brick veneer. Windows are thin-muntined double-hung sash with brick sills. A vaulted plaster ceiling over the auditorium is hung from the joists. Roof consists of two-by-ten's, sixteen-inches on center with wood sheathing and asphalt shingles, although future specifications will call for slate.

Foundations are of poured concrete with paired reinforcing rods at footings and mid-points.

Considerable woodwork is used throughout the building: Paired front

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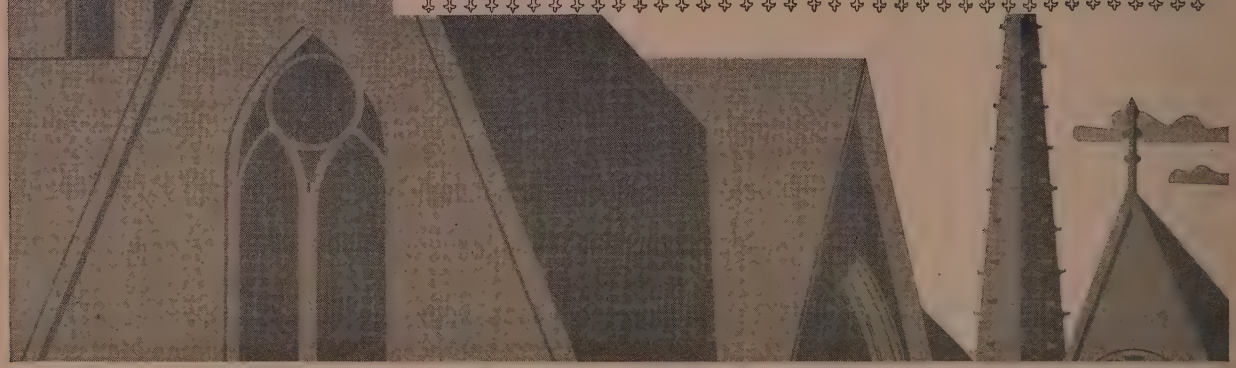

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doors with an oval light are set in a recessed frame with crowning wood voussoirs. Wood pilasters with superimposed pediment further enrich the entry. A small, but exquisitely proportioned cupola, prefabricated by Nuroco and hoisted into place, adorns the roof ridge above the doors.

Cost of the building was $55,000. Its first floor area is 3,800 square feet. Architect was Herbert E. Matz of New York City, construction was by Delval Construction Corp. of Scarsdale. Woodwork was by Nuroco Woodwork, New Rochelle, New York.

From Gethsemane to Golgotha

(From page 22)

Address
"The Meaning of the Cross"

Anthem
"God So Loved the World"---Moore

Poem
"I Am the Cross"-William L. Stidger

I am the Cross of Christ!
I bore His body there
On Calvary's lonely hill.
Till then I was a humble tree
That grew beside a tiny rill;
I think till then
I was a thing despised of men!

I am the Cross of Christ!
I grew, and sapped the water
From that little stream;
I loved the sun and heard the winds
And dreamed my humble dream.
And thus it was until
They took me to that pain-hurt hill.

I am the Cross of Christ!
I felt His limbs along
My common broken bark;
I saw His utter loneliness,
The lightning and the dark;
And up till then
I thought He was as other men.

I am the Cross of Christ!
I crown the pointed spires
Of man-made temples near and far.
I watch the rising and the setting
Of each far-flung star;
And through the night I am
Eternal Sentinel for Man!

I am the Cross of Christ!
My form they used to crucify
The outcasts of the earth;
But on that lonely hill that day
My kind received, in blood, new birth,
And ever till this day
A weary world bows at my feet to pray!

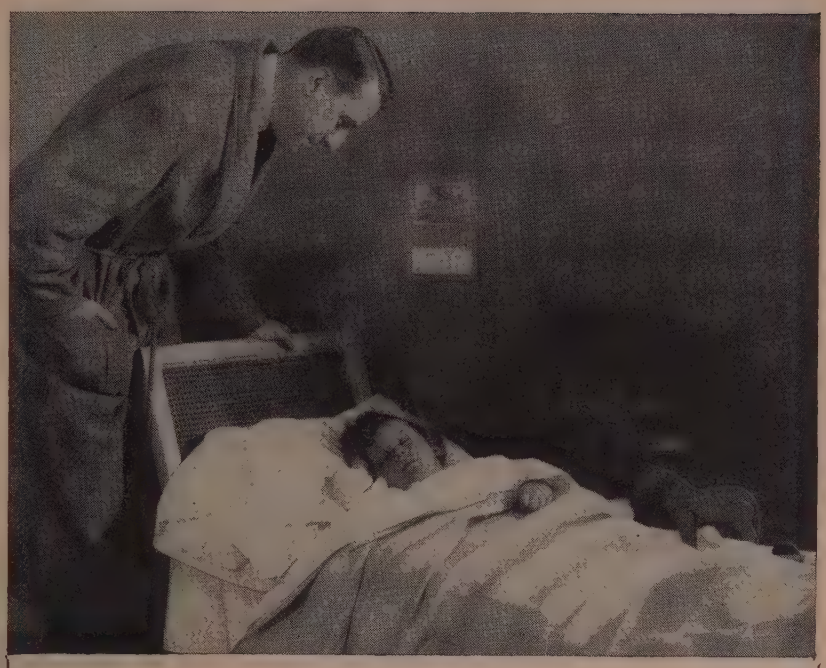
I am the Cross of Christ!
They say I tower "O'er the wrecks
Of time." I only know
That once, a humble tree,
This was not so. But this
I know—since then
I have become a symbol for the hopes of men.

Hymn
"When I survey the Wondrous Cross" ----------Mason

Benediction

Silent Meditation

Organ Postlude
"Lenten Postlude" ----------Koch



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The New Song

*A Sermon by Raymond Calkins**

THIS IS to be a sermon about Heaven. Now, how often do you hear a sermon about Heaven? It is sometimes urged against the Church, against religion in general, that it points men to another world, seeks to interest men in another life, neglecting the world that they now live in, and the life with which they are now occupied. The other-worldliness of the church's preaching has been held up as a kind of reproach. For myself, it looks just the other way. So much of our preaching has been directed to the affairs of this world, the Church itself is so preoccupied with the immediate tasks and duties of this world and of this life, that people are singularly uninstructed and uninformed about the message of Christianity concerning Heaven.

Now let us look upon the prospect, let us throw open the doors and get a view. We have just sung a hymn about Heaven; when I am through we will sing another.. I am hoping that as a result of our service this morning, the prayer will be answered for us:

O could we make our doubts remove,
Those gloomy doubts that rise,
And see the Canaan that we love,
With faith's illumined eyes.[1]

Life here and now will take on new meaning for us, if we can set it down in the Life that is eternal.

Now, my text is taken from a majestic chapter in Revelation. The writer of this Book sees things and he hears things. And the troubled and harassed life of the here and now takes on new meaning, because of what he sees and hears. He looks and he sees a white cloud with the Son of Man sitting on it, having on His head a golden crown. And he sees a lamb standing on Mt. Zion, and a great multitude having the Father's name written in their foreheads, and he sees angels, not the ethereal beings in white, with folded wings, made familiar to us in art, but mighty and active angels, carrying out God's will in the world, doing away with wickedness, overcoming evil, and setting up the Kingdom of God on the earth. And he hears things: he hears a voice from Heaven saying, "Blessed are the dead which die in the Lord," and another voice saying, "Fear God and give glory to him," and he hears the voices of harpers harping with their harps. And I think that life would be a different thing for us if we could see what John saw, and if we could hear what he heard.

But it is of one more thing that he heard that I want especially to speak this morning. He heard the song of the redeemed—the song that they sang. And as he listened to it, something struck him about the song that they sang. It did not seem to be a wholly new song. There were strains in it which were familiar. In its joy, in its triumph, in its great divine Halleluja chorus, it was new, wonderfully new. John had never heard such a song before. And yet, running all through it, there was a familiar note that beat upon the ear. "They sing," he cried, "*as it were* a new song." The variation, the development, the completion of the theme, this is all wonderfully and unspeakably new; but the dominant theme, this is not wholly new. And oh! how sweet it is that it is not all new. How beautiful that it is only *as it were* a new song.

Now let us listen to that heavenly music this morning and see if we cannot hear it. And if we can, see if it will not help us to live our lives as we ought to live them.

What these words suggest to us, then, is that whatever the heavenly existence may be or may not be, at least it is not remote or wholly different from the life which we now live. The dominant themes of life are carried over. The song, although it is wonderfully new, will yet retain much that is familiar. It is not a new life — it is a renewed life. It is not a beginning; it is a completion. We do not enter upon a strange order of life; we enter upon a life that is a perpetuation and a fulfilment of the life that we now live. Let us consider some of the dominant themes of life and see if it be not true that they are carried over into the other life. Let us see if it be not true that the song is, *as it were*, a new song.

Here, then, is life itself—the life of sensation, of existence, of perception, of emotion. What becomes of this life at the moment that we call "death"? Does it all cease and a new and strange order of life begin, with which the familiar experiences of this life have nothing to do? People have believed that—and it has not made them happy. It has been the shrinking from the unfamiliar which has clothed death with much of its terrors. This life, we say, we have learned to know so well. And now? To embark upon a wholly new existence — how vague, how unreal. We shrink back from it in fear and in dismay. But now suppose that you and I could hear with St. John the heavenly song, and suppose we too could catch, with all its newness, the sweet, familiar strains. What a comfort it would be! What a quick removing of our fear. It is the familiar that we crave. That comfort comes to you and to me this morning. They only sing, *as it were*, a new song.

Jesus did not teach much about the life beyond the grave, but surely He did teach this: that whatever else it may be, it is the natural and the progressive completion of the life we now live. The figure which He used to describe Heaven, on the very night before He died, was the familiar figure of the home. Father and home—what more sweet and familiar words than these? And this, said Jesus, is Heaven. The life into which we shall be summoned, He has told us, is the familiar life of the fellowship, and the mutual service of the home. And Jesus never spoke as if that home were far away. "*Today* thou shalt be with me in Paradise." "As this promise was uttered in the afternoon, it meant that before the sun then westering had sunk below the horizon, this ransomed soul would be with Jesus in heaven."[2] Think of Heaven if we will, if we must, as a definite place of abode, but never think of it as an immeasurable distance from the earth. The near is the familiar. And Heaven is near. Nor did Jesus ever teach that the eternal life is a future life. The future life! You cannot find these words in the pages of your Gospels. "How readest thou?" The *eternal* life. And is the eternal only future? Not so. "I am the Resurrection and the Life; whosoever liveth and believeth in me hath (*now*, not *shall have*) eternal life." Did you ever watch a rainbow and try to choose the exact point where one color ended and another began? If you did, you always failed. One color does

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*Pastor emeritus, First Congregational Church, Cambridge, Massachusetts. This sermon appears in the volume, "Sermons for the New Age," edited by Sam Nader and published by the Morehouse-Gorham Company. It is used here by permission.

1—Isaac Watts, "There Is a Land of Pure Delight." Hymnal 1940. By permission of the Oxford University Press.

2—"Charles Kingsley: His Letters and Memories of His Life," edited by his wife. By permission of the Macmillan Co., publishers.

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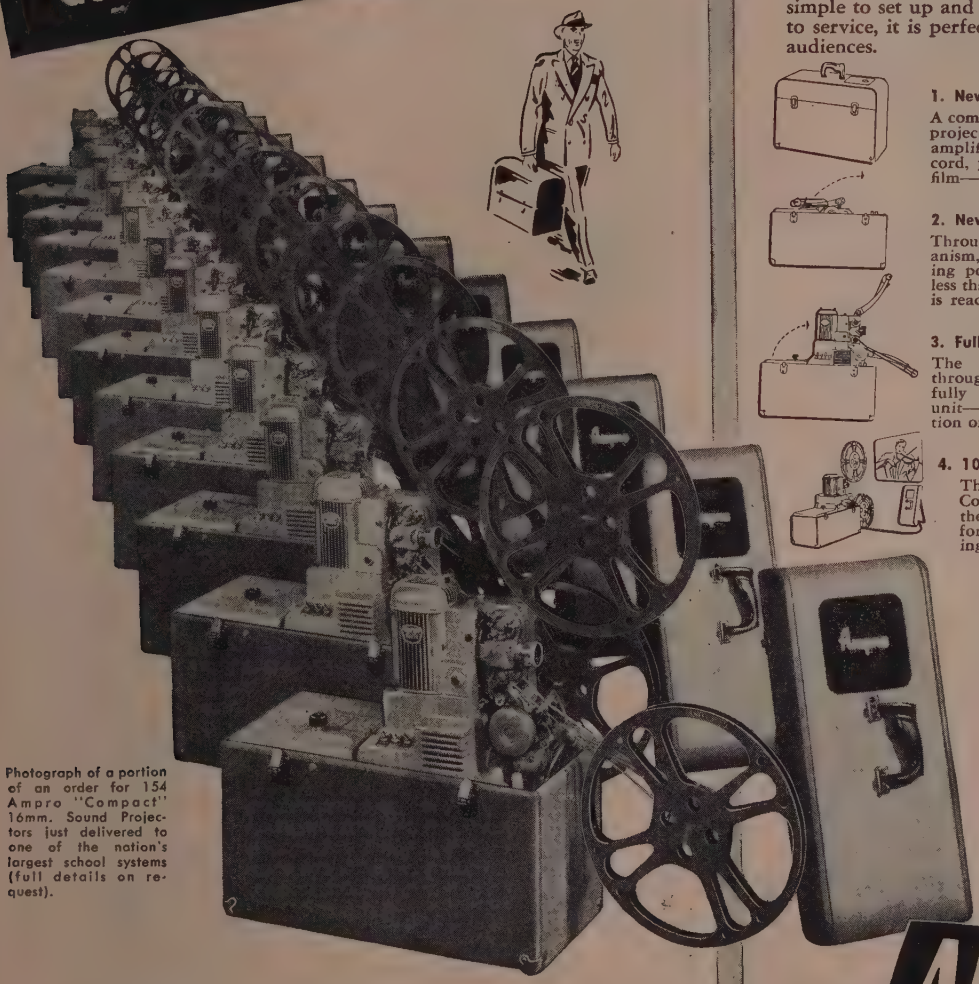

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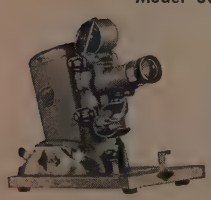

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not end and another begin. One fades, shades, grows into another. Did you ever watch the night become day and try to choose the moment when you could say "now night hath become day"? There is no such moment. The night fades into day. Did you ever watch a life which had been hid with Christ in God and say "*now* that life has entered upon the eternal life"? There is no such moment. It has shaded, grown into the eternal life. As you look upon the face, you can almost see the light of God shining upon it. That life, you say and say rightly, is already in its Heaven. Mrs. Kingsley, in her beautiful biography of her husband, has told us how, toward the end of his life, he used to love to walk in the rectory garden at Eversley and to stand by the yew tree beneath which he wished to lie when he was gone. And one day she overheard him saying to himself: "God forgive me, but I look forward to it with a grave and reverent curiosity." Not a new song for such a spirit! "The word of summons comes and the soul leaps to answer it. The eternal life within . . . answers to the eternal life beyond the grave, recognizes it, flees to its own. There is no violence of transfer. It is a continuation of one and the same life.

"Death, as the Christian comes up near to it, shows what it really is: the gathering up of the issues of life, the sublime grouping and grasping together in God's great hand of all the results of one period of being, that they may be handed over into another. It is the concentration and bringing to a focus of the first life that they may thence be re-expanded and spread out into the

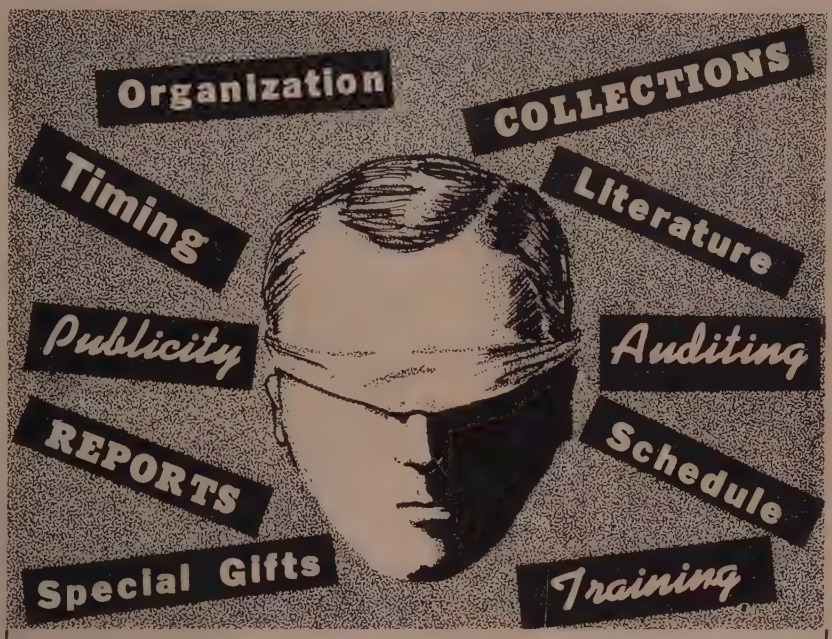
second."[3] It is the development of the *themes* of life into their completion. It is singing, *as it were,* a new song.

One of the departments of our life where the truth of our doctrine is most apparent is surely the sphere of our work. For the fact and the dignity of work has become so integral a part of the philosophy of life that men have come to understand that "Heaven, to be a place of happiness, must be a place of activity." "Labor," said Carlyle, "wide as the earth, has its summit in Heaven." Men get immensely attached to their work. Their activity becomes the very expression of their being. And now—to leave it all, to take up some wholly and possibly uncongenial task, or to be idle—all this presents an eternity which does not attract. But suppose we revise our conception of eternity. The song that they sing is not wholly new. And the hum of our labor is surely a part of the song we now sing. A part of the blessedness of the redeemed is that their work follows with them. They may rest from their laborious struggles, their finite efforts to achieve the thing that they had striven for, but what they were working for — that is a part of the new song that they sing. This is the true rest: the rest of God who works forever and yet is at rest forever. Perfect rest is perfect work—that service is the rest of the blessed spirits. They sing, as it were, a new song.

Suppose it were not true, suppose that just when one has learned to use a tool, he must drop it; just as one has acquired a capacity he should have no further use for it? Suppose that just as the mind is enriched, the faculties are sharpened, the character is broadened and solidified, these should become so many useless products. In all God's economy of the universe, would there be so undivine a waste as this? But it is not true. "My Father worketh hitherto, and I work." So spake Jesus. And on that morning when our Saviour Christ came forth from Joseph's tomb, He opened to you and to me the glorious possibility of standing not only with harps in our hands, but with the tools of service which we have learned to use in our earthly lives, with the culture we have given our minds, and the training which we have given our hands, preparing us for perfect work for Him as eternity rolls by.

This is the comfort of those who come to this life's end only regretting that they have done so little. "For half a century," said Victor Hugo, "I have been writing my thoughts in prose, verse, history, philosophy, dramas, romance, ode, song — I have tried them all. But I feel, I feel I have not said

3—Ibid.



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the thousandth part of what is in me." "I am not afraid to die," said Theodore Parker, "but I wish to carry on my work. I have only half used the powers that God gave me." "I am looking with eager interest," wrote Helen Hunt Jackson, "into the undiscovered country and leaving this earth with no regret except that I have not accomplished more work." The same sigh from these tireless, proficient human spirits. They need not fear! The God who gave them their insatiable ambition for work, will give them the peace of perfect and continued service in the life that is to be.

This, too, is the comfort which comes to us when we think of those who die, as we say, young—who seem to have stood just before their death upon a threshold of glorious promise. "But if, indeed, the graves of the young are not the ends but the starting points of lives, and if the strong man only proves his hands here for work that he is to do forever there,"[4] then surely death cannot be an interruption, a cutting short. The young life that has only just begun to test its capacities here will be given a full and glorious opportunity in the life to come. Let us dare to say that no death is premature, that each is ripe with what ripeness is best for him when God calls him from this life to the next.

"Think, too, of how, round us on every side are cramped, hindered, and still-born lives: merchants who should have been painters, clerks who should have been poets, and laborers who should have been philosophers"—"the mute, inglorious Miltons" who died with their music *in* them! That music shall not cease—it will be liberated. Their talent is not lost; it is but sown for the harvest. These also have been trained—trained by waiting. These men and women who have been forced by stern necessity into uncongenial positions and employments — these all will come at last into their kingdom. They will be given work to do at last which is very suited to their souls. They, too, will sing *as it were* a new song. For them; and for us all, what has been a ruling passion, a dominant theme of life, will be perpetuated and completed in the life to come.

If the place is not a remote or an unfamiliar place; if the life is not a strange and an unfamiliar life; if the work is not a new and an uncongenial work, neither is personality itself so changed that we become wholly different from what we are. If that were true, it would indeed be a wholly new song that we should sing. But it is not true. Our personality is not destroyed, it is preserved. When we stand before God, we are told, then He is to be *all in all*. What does this mean? Is personality then to be lost in the life of the Infinite? Is personality to melt in the being of God much as the mist melts in the blazing light of the sun? Not so. We shall sing, as it were, a new song. His universal life is not to destroy the old varieties of being, it is to pulsate through these varieties. Just as the sunlight, when it falls upon the jewel, reveals each concealed and particular beauty and color, just so the light of the presence of God will bring out for the first time each particular and personal value of the soul. We shall be everything when God is all in all. The song that ascends before the throne is not a uniform chant: It is the perfect praise. It is the finished harmony, when each sings in its completion his own song, and sings it in perfect unison with the ten thousand times ten thousand who stand before the throne. I do not cease to be I. I simply become myself; become that self which I have struggled, vainly struggled, to realize in this world. That is what is meant by the white garment, the new name: It is personality that is preserved and transfigured and perpetuated without the loss of its own identity. It is only "as it were" a new song.

We turn to our Bibles, and across the pages of the Old Testament we find passing the forms of angels, and each has his body and each has his name. We open to the Resurrection story in the Gospels and we find the same Jesus after he had passed through the experience that we call death. He was unchanged in his essential being. "See," He said, "that it is I myself." When Jesus spoke to Mary, how quickly she knew that it was He. When the disciples saw Him walking by the sea, they said "It is the Lord." And when St. John saw the saints in heaven: "They had voices by which they could cry out. They had bodies to which white robes could be given."

"Flesh and blood we know cannot inherit the Kingdom of Heaven." But in the same passage, St. Paul tells us that it is sown a natural body, and that it is raised a spiritual body. There is an earthly body, and there is a spiritual body; but both, let us observe, are bodies; and as the angels are described as excelling in strength, so we may infer that our spiritual bodies, like theirs, are incorruptible, may excel in strength likewise. That they will be perfect; that they who have been beautiful here will be gloriously and yet familiarly beautiful there; that those who have borne the cross of a defective body here will be restored there, even as the Saviour restored them here — this is a creed of which faith may be certain. They sing only as it were a new song.

"I shall not care," George McDonald has beautifully written, "I shall not care if the matter of the form of those I have loved has returned to mingle with the earth; I shall not care as long as it is yourselves that are before me, my beloved! So long as through these forms I know that I can look upon my own; so long as they have got garments of revealing after their own lovely fashion—garments to reveal themselves to me. The new shall then be as dear as the old, and for the same reason: that it reveals the old love."[5] And they shall sing, *as it were*, a new song.

The identity of personality includes within it the fact of recognition. And this perhaps is the deepest emotion and the most passionate longing of our hearts. What would Heaven mean if it did not mean that we shall see and know and love there those whom we have seen and known and loved here. But why should we find that hard to believe? Even in this world, recognition is not through the external and physical alone. Blind men know each other. Friends discern each other in the dark. "There is," Lucy Larcom has written, "in common language a very free use of the word spirit," which goes to the bottom of the matter. When brought into close contact with people, we can feel their spirit. Something which in our language has no better name than spirit makes its impress on us which can rarely be defined, of which the person himself is scarcely conscious, but which comes from his inward being. It is as subtle as electricity, but with photographic accuracy it reveals itself. If it is so in this world, we may be sure that it is so in the next. There, where every barrier is removed, the person himself will be revealed and the recognition will be instantaneous and complete. It will not be a wholly new song, for even here we have these intimations, these premonitions of spiritual recognition. "Then we shall know even as we are known." In that sentence is contained a whole Heaven of knowledge. As the Infinite Heart of God knows me, then also I shall know those who are near and dear to me.

And the fact of recognition and of knowledge carries with it the perpetuation of those human relationships which make up the whole richest element of our experience in this life. These, too, are to continue, in ways and under conditions which we can only dimly imagine, which we are willing not to understand if only the fact of it be there.

That Heaven has a wall carries a certain comfort with it. It is not indiscriminate as were the waters before the formation of the firmament. It is a genuine *Home* with its four walls,

4—W. M. L. Jay, "The King's Garden," by permission of E. P. Dutton & Co., Inc.

5—Ibid.

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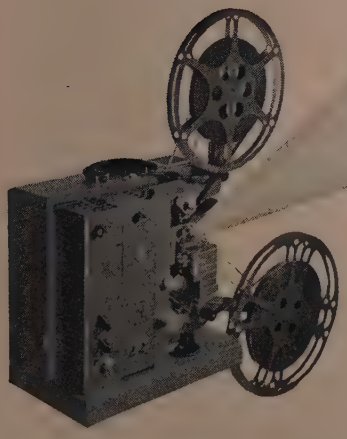

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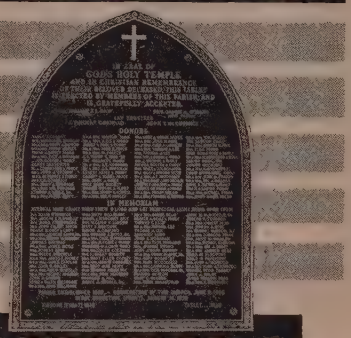

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with its recognized features, with its suggestions of the life of a family. *A* family? Yes, but is it all *one* family? Our separate families! Oh, how much these mean to us here. We intend that our homes shall be hospitable. Let many come and go and carry with them the warmth and cheer of our homes to brighten and to bless; but there is something left that they know not of. There is a holy place within that belongs only to a few, to a sacred few. How much that secret place means we dare not say even to ourselves. And it means more and more as life goes on. Even the temporary absence of one who belongs there carries a sadness with it. And who shall measure the grief when one who has had his place there goes forth into the unseen world. Is the *home* to abide—each home? Will this, too, be only *as it were* a new song? The home abides. "In my Father's house are many mansions." Many homes within the one great Home that contains them all. "If Home means much here; if it is one of the few really God-given names holding in it hopes, memories which survive change, which keep their brightness and strength so that it is always where the heart is, and where those whom the heart loves are—then its transference to a better world will not destroy it, will only ennoble and transfigure it. It will mean more on that side than it ever meant on this. It will carry with it all that it had here, and it will have added to it all that it will gain there."[6] We shall sing, *as it were*, a new song. And so of the relationships which the home enshrines. "Thy brother," said Jesus, "shall rise again." The varied and beautiful songs of love which we learn to sing here below let us enter into the fulness of this belief with all our hearts, and will simply be carried over and completed in the world to come. If in this life only (to extend the word of the Apostle) we love, then we are of all men most miserable. But thanks be to God who giveth us the victory through our Lord Jesus Christ. We shall sing in that beautiful home *as it were* a new song.

One King and one Song,
One thunder of voices harmonious and strong,
One King and one Love and one Shout, of one
Worshipping throng.[7]

Well, now, we have talked about Heaven. And having talked about Heaven, does it not make our lives here on earth seem more possible, more meaningful, more joyful? If we have listened to and heard that heavenly music that has in it all the familiar strains, if we know that life and work and self and love and home are all conserved there, does not a new beauty flood the landscape of our lives, and cannot we go on our way in the hope and faith that banishes every fear?

O Paradise, O Paradise,
We shall not wait for long;
E'en now the loving ear may catch
Faint fragments of thy song;
Where loyal hearts and true
Stand ever in the light,
All rapture, through and through,
In God's most holy sight.[8]

6—Ibid.

7—Ibid.

8—Faber, "Paradise," Hymnal 1940, by permission of The Church Pension Fund.

CATHOLIC OPPOSITION TO EUGENICS PROPOSAL

Boise, Idaho — Reactivation of the state board of eugenics—which would administer Idaho's 24-year-old sterilization law—will be proposed in the legislature soon. It is believed such a proposal will bring strong opposition from Roman Catholics.

Rep. Helen J. Miller, who sponsored a similar but unsuccessful bill two years ago, said such a measure would be "humane, practical and necessary to prevent the birth of children who would have a bad heredity or a bad environment."

The sterilization law, passed in 1925, provide that the eugenics board report quarterly all persons who are feeble-minded, insane, epileptic, habitual criminals, moral degenerates and sexual perverts and who are likely to become menaces to society.

The family history of such persons would then be examined by the board and provision for sterilization made if the examination showed that procreation by such persons would produce a child having an inherited tendency toward feeble-mindedness, insanity, spilepsy, criminality or degeneracy.—RNS.

Father-Son Combination Pays Off

(From page 22)

And, as much as it needs these, it needs an opportunity for pupils' reaction.

Dr. Kreider has put his experience into a number of leaflets which can be purchased for a moderate sum. Especially would we like to recommend *God's Unlimited Forgiveness* which is a teacher's guide which gives in detail the courses of study including the integration of music, scripture, prayer, picture and instruction. You can buy a copy of this outline for one dollar. It will be of much help to any church seriously considering the use of audio-visual aids program. You may write him in care of *Church Management*.

Church World Service Maps Projects

New York — A total of $18,427,388 will be required by Church World Service in 1949 to meet urgent requests for aid under its program of overseas relief and reconstruction, it was reported here at the annual meeting of the board of directors.

Of this amount, the first $2,211,798 received from the various cooperating churches will be used to fulfill current commitments and minimum requirements; the next $4,857,090 to underwrite "A" priority projects and services; and the rest, or $11,358,500 will be devoted to "B" priority needs.

If the entire amount required is raised by CWS, it will be allocated as follows: Asia, $7,700,000; Palestine, $100,000; Europe, $7,672,532; displaced persons service, $366,360; International Missionary Council, $55,000, for the first quarter of the year only, with additional grants subject to review; literature, $100,000; theological scolarships, $100,000; handling of contributed supplies, $750,052; general promotion, $310,118; general administration, $273,326; and unforeseen emergencies, $1,000,000.

In addition, Church World Service will seek 8,000,000 pounds of shoes and clothing during 1949 for distribution to needy countries in Europe and Asia.

It was reported to the directors that relief supplies contributed to Church World Service during the past three years had an estimated value of $23,557,561.

In 1948, Church World Service expended $14,270,546 in goods and cash. Of this amount, $10,920,729 represented the value of 32,918,767 pounds of supplies sent to Europe, Asia and Africa, and $3,349,728 represented cash expenditures for other assistance in these fields.

It was further reported that $4,335,679 in cash was contributed by the various participating denominations of CWS, of which $1,791,097 was given for designated projects, $2,349,110 for undesignated work, and $195,472 for designated CWS projects.

Largest contributor was the Protestant Episcopal Church, with $1,097,668; the Presbyterian Church in the U.S.A. was second with $1,055,609, and the Disciples of Christ third with $535,448. —RNS

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Churches Are Serving Families

Many Successful Work With the Family As a Unit

*by Edward D. Staples**

THERE is a growing interest on the part of ministers in building the church program around the family. They are disturbed by the disintegration of family life. As churches become larger we have more and more activities for specific age groups. This is as it should be. Children and young people like to be with others of their own age and learn most easily in such a situation. However, these meetings take young people away from their families. Sharing is also valuable in maintaining family groups within the church so that families will have common interests and will grow together in their religious life. How are some churches meeting this challenge?

The Salem Reformed Church of Allentown, Pennsylvania, prints on its letterhead, "Where the Family Worships Together." They emphasize the importance of family worship in the church and at home and provide the church families with resources for worship. They have worked out a family questionnaire to be filled out by visitors in every home of the church. This lists the activities and interests of every member of the family. This church is being organized into 27 geographical districts and will have a family conference in each neighborhood. In each of these the pastor will participate. Nine districts have been started with forty-five persons working on district committees. Eventually, more than 200 persons will be brought into the leadership of this enterprise.

Christ Church, Glens Falls, New York, has had family workshops for four Sunday evenings. The program included:

7:45 Worship
8:00 Five class periods
  Parents of pre-school age children
  Parents of grade school children
  Parents of high school children
  Class for high school group on "Home and Marriage"
  Story group for children.
8:40 One act play.

A library of forty books was kept in constant circulation and a table of children's books offered for sale, did a good business.

A Family Centered Church

A few churches such as the Hollis-

*Director of the Department of the Christian Family, Board of Education, the Methodist Church.

ton Avenue Methodist Church in Pasadena, California, try to plan all of the activities of the church around the family. This church has worked out six principles of operation:

1. "We maintain that the church must be a community experience." The church as a community experience helps families have broader experiences than would otherwise be possible.

2. The church believes in mixing generations. The Wednesday evening family night includes young and old and provides activities of interest to all. There were more than a hundred persons present each Wednesday in August, although the pastor was away for his vacation. These programs are planned by laymen.

3. The special interests of various age groups are considered. The time schedule is arranged so that everyone can find a convenient time to learn. There are adult classes on Sunday morning. Sunday evening and Wednesday evening. Most persons can come at least once a week.

4. The committee on the Christian Home and Family promotes activities throughout the year. They worked out a pamphlet, *Toward Making a Christian Home,* to present to parents when their children are baptized.

5. The church members must share with others those things which have meant much to them. One year as a part of their program to take the church to the home, they asked families to open their homes to eight people. The minister and a layman from the education program visited each of these groups. Discussion centered around Christian family life.

6. Counseling. The minister's office hours are often scheduled a week or two in advance. While he is a skilled counselor, he frequently refers problem cases to laymen in the church and community who have faced similar problems. This helps give the people of this church a concern for others.

In his publicity of a new project the minister, Rev. George Warmer, Jr.,† said, "We have discovered that when our church serves families, they respond in service to the church. Here is another opportunity for our church to render a service to the families of our community." This idea of service to families undergirds all that is done in this church—worship, recreation, education, and counselling.

Emmanuel Church in Philadelphia has opened an interfaith baby clinic each Wednesday night in the church. The National Council of Jewish Women shares with the church in this project. John J. Buchanan, the pastor of Emmanuel Church, is general adviser and sponsor of the enterprise.

West Palm Beach, Florida, First Methodist Church held a "Family Night at the Church" and "Family Night at Home" the same week. For the latter, a list of suggestions was sent to each home. These included a family meal in which each shared in the work, a new table grace, directions for family games, questions for discussion, and worship resources.

Not many of the families in Buffalo, Kansas, can take long vacations or go to camp for two weeks, so George Taylor conceived the idea of planning a one-day family camp. They left Buffalo in the afternoon and went to the city park in Independence, Kansas, where they could use the shelter home and stove. After an early supper and vesper service there was recreation, including swimming in the pool. There was a closing meditation by the pastor before bedtime.

In the morning, there was a sunrise service and breakfast. The adults had a class group while the children took a nature hike. After lunch there was some recreation, a closing service and the group left in time to be home for dinner.

Once each month a Family Worship Service is planned in First Methodist Church, Alhambra, California. Hymns are chosen which the children are used to singing and home and church cooperation is frequently stressed in the sermon. This church, of which Russell E. Clay is pastor, has two services every Sunday morning.

Miami Shores Community Church, Donald Douds, minister, planned a series of discussion groups for young adults on "Harmony in Marriage," meeting every Sunday morning and one Friday night each month. Outstanding resource persons were used in connection with these open forums

†Recently moved to First Methodist Church, Oakland, California.

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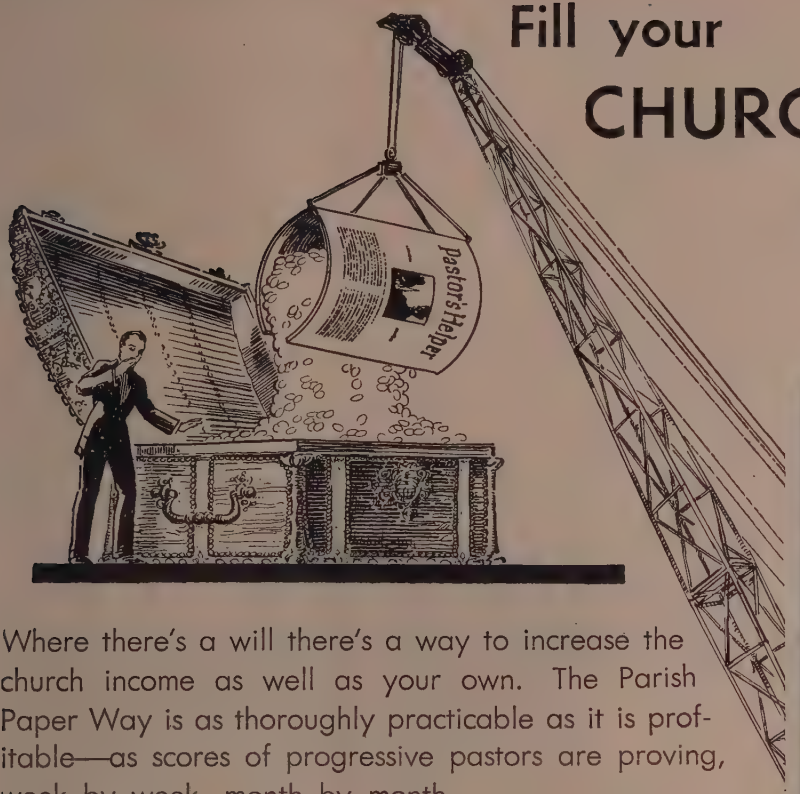

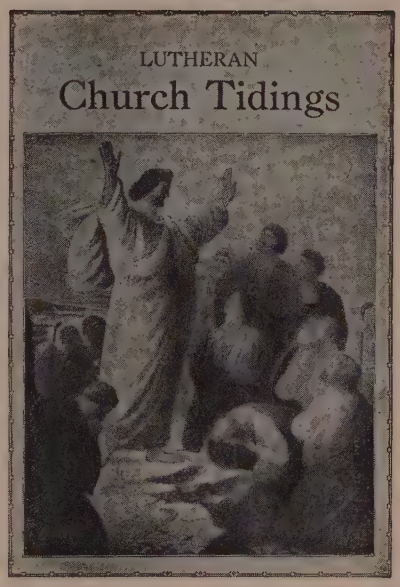

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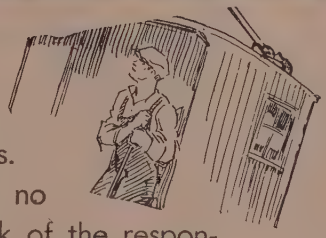

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as family life. They discussed such topics as:

"Money—a Help and Hindrance," led by the financial adviser for an insurance company.
"Physical Harmony," by a physician.
"Qualifications for Parenthood."
"Discipline Problems."
"Husband and Wives Have Tempers Too," led by a consulting psychologist.
"What Is the Place of Religion in the Home?" led by the pastor.

A church in Schenectady, New York, issues a bulletin entitled, *Christian Education Is a Family Affair,* in which they outline their program for the church school so that parents can see what is planned for children and the three courses for adults, one of which is especially for parents and prospective parents.

Interdenominational Cooperation

Many activities to serve families can be more effectively accomplished by churches if they will work together. By cooperating, it is possible to bring stronger leadership to a community than any one church could possibly do.

In Gadsden, Alabama, the Ministerial Association and the University of Alabama and local groups sponsored a two-day Family Life Institute. There were lectures and discussions by recognized leaders in the family field on such subjects as:

"Discipline Begins in the Home"
"Parents' Responsibility to the Community"
"Looking Toward Marriage" (for youth)
"Developing Emotional Security"

There was a panel discussion on "Are Families Prepared to Meet Today's and Tomorrow's Responsibilities?" in which two of the ministers, a homemaker and the county health officer participated. This was a real service to the parents of Gadsen.

The Tallahassee Ministerial Association and Florida State University observed National Family Week in May, 1948, by having a week of classes and forums on family life. There were groups for junior high, senior high and college students, unmarried young adults, young married adults. Parents of teen agers, a general course on the "Basis of a Christian Marriage" was also offered. Some of the strongest leadership in the state was used in this service and classes were crowded.

The Social Service Department of the Church Federation of Indianapolis issues a pamphlet, *So You Have Family Problems.* This describes the opportunities for study of family problems offered by eight agencies in Indianapolis including schools, Y.M.C.A., Y.W.C.A. and churches. The leaflet also lists the counseling service available in the city, and places where families can get help on specific problems. Only by working together through the Federation would churches be likely to make a service of this type available to families.

Four churches in Tarentum, Pennsylvania, held a series of meetings for youth on "Preparation for Marriage," bringing leadership from the faculty of the University of Pittsburgh. One church could not afford this program, but through cooperation more than one hundred youth were reached.

Home and Church Cooperation

The alert churches now realize that the church alone cannot provide the guidance children need to become Christian citizens. Home and church together can build a new generation. How can this cooperative relationship be brought about?

1. Help parents understand the objectives of the church school. Parent-teacher meetings, classes for parents in the church school, letters and phone calls are being used to keep parents informed about the areas being studied by their children.

2. Keep this problem constantly before the teachers and leaders of the church.

3. At the beginning of the church school year bring all parents to the church and explain the program. Seek their suggestions.

4. Parents groups are meeting regularly with officers and leaders in some churches. This gives an opportunity to help parents understand their children. Teachers teach more effectively if they know the home situation.

5. Churches of many denominations are using *The Christian Home,*† a magazine for parents. Some send it to every family with children in the church school; others take it to the parents of young children, and some churches give a year's subscription to every family whose children are baptized in the church.

6. Classes for parents in the regular sessions of the church school or meeting during the week, make it possible for parents to grow with their children and to share experiences in child care.

Anything which churches can do to help parents understand their program for children and recognize their own responsibility for leadership in the home is worthwhile. We can have Christian homes if we care enough.

†Methodist Publishing House, Nashville, Tennessee. $2.00 per year.

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PRE-SERVICE MEDITATIONS

The United Church of the Upper Hood River Valley, Parkdale, Oregon, enjoys a brief pre-service meditation each Sunday. The meditation, which precedes the Call to Worship, is prepared by the minister, James M. Brown to direct the thoughts of the congregation toward the central theme of the service. As an example the sermon subject on Sunday, December 12, 1948 was "Loneliness at Christmas Time." The following pre-service meditation was given.

An old song asks the question, "Have you ever been lonely, have you ever been blue?" Some of us could answer often and others a little.

Today our service will ask us to face up to the problem of loneliness and what can be done to help the lonely. The Christmas season is a good time to commence plans to aid the lonely. Jesus came to heal the broken-hearted. Let us, who profess his name, be ready to finish His work.

In Dark Hour

I turn my steps where the lonely road
Winds as far as the eye can see,
And I bend my back for the burden sore
That God has reached down for me.

I have said farewell to the sun-kissed plains,
To joy I gave good-bye;
Now the bleak wide wastes of the world are mine,
And the winds that wail in the sky.

No bright flower blooms, no sweet bird calls,
Nor hermit ever abode,
Not a green thing lifts one lonely leaf,
O God, on the lonely road!

I set my face to the gray wild wastes,
I bend my back to the load —
Dear God, be kind with the heart-sick child
Who steps on the Lonely Road.

Seumas MacManus

This very practical pre-service meditation was given on a Sunday when the sermon was: "The Promise Told to You."

I could have thrown it into the waste paper basket or just put it in a pigeon hole, but somehow the responsibility seemed too great for one to bear alone. So I chose instead to print it for your pre-service meditation and let you share the responsibility. Here it is:

"Here is one of the most challenging and practical relief projects we know anything about. The U. S. Congress has permitted 205,000 displaced persons to come to the U. S. Each family must have a sponsor — an individual town, or church — who will guarantee that they will have work, a house, and transportation from New York. Coming from a Displaced Persons' Camp

(Turn to next page)

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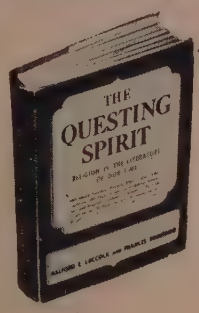

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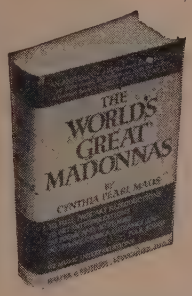

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God Spoke to a Growing Boy

A Sermon for Children

*by Paul Barker**

I Samuel 2:18-19; 3:1-10.

Illustration: A clothesline rope and three coats of different sizes.

ONCE upon a time more than 3000 years ago there lived in far away Palestine a little boy whose name was Sam. Sam is a short name for Samuel. Sam, the boy, was some day to become Samuel the great prophet. But he didn't know it.

All day long he worked in the church for old Eli, the pastor, except in those days they called the church a temple and the pastor was a priest. Little Sam slept every night near the altar in the temple, for Sam was an altar boy and kept the lamps burning and carried out the ashes after the priest burned the offerings.

Little Sam saw his mother only once a year for she lived ten miles away in Ephraim. In those days there were no cars or buggies even, and only rich people had oxen or carts for going to town.

So once a year Sam's father and mother would walk to town to pay their taxes and to go to church in the big temple and hear Eli, the priest, talk. But when they came they always brought a present for little Sam. And every year the present was the same except it was a little larger. What is it that a boy needs new every year and needs it to be one size larger? A coat, of course.

The mother made the coat of goat hair woven tightly together on her hand loom. Then she dyed it with pretty colors so that Samuel would look nice when he took care of the altar at church.

So she brought a little larger coat to Samuel every year. We have three coats on the clothes line which the boys are holding: a little one, a middle-sized one; and a large one. We will now put them on the boys who own them. Here is a little boy and he wears a little coat. Now we have a middle-sized boy with a middle-sized coat. And last, a big boy and a big coat. That was the way that little Sam grew up. He got bigger and bigger every year.

But one night Samuel had a very peculiar thing happen to him. It was dark and bed time. Sam was tired and sleepy. So he spread out his sheep skin on the floor in a corner near the altar. Then he noticed that the oil was low in the altar lamp, so he blew it out and lay down to sleep. The big temple seemed strangely dark. Black ashes and charcoal on the altar snapped a few last brittle snaps as the ambers died out for the night. Old Eli, the priest, was sound asleep with his family in the next room. Suddenly Sam felt frightened. From somewhere there came a voice—a faint voice, "Sam-u-el." A strange voice. But certainly no one else could be in the temple except Eli and his family. For every night Sam locked the doors tightly before he went to bed. Again the voice came. Maybe it was Eli. "I shall answer," thought Sam.

So he ran to the old priest's room and said, "Here I am, Eli."

"What is that?" asked the old man, as he awoke from his sleep.

"Did you call me, Eli?"

"No, Sam, now go back to bed and get to sleep."

In a few minutes came the same mysterious voice from the darkness, "O Sam-u-el." It seemed to come out of the altar. "O Sam-u-el, can you hear me?"

Again he leaped from bed and ran

*Minister, the Baptist Church, Saco, Maine.

Pre-Service Meditations

(From page 37)

means a new life of hope and opportunity for these people who have suffered because of religious beliefs. Each family is carefully screened to make sure they will make good citizens."

We, of Parkdale, have been talking of being Christians. Is this not the Christmas Story in modern form? Is the Inn at Parkdale too full? The poem, "The Inn that Missed Its Chance," ends thus:

Alas, Alas! to miss a chance like that!
This inn that might be chief among them all —
The birthplace of the Messiah — had I known!

God grant that it shall not be written of Parkdale, "Thou knewest not the day of thy visitation."

to Eli. For Samuel always told Eli everything. Also, he didn't want Eli to have to get up, for Eli was old and nearly blind. That is the reason Sam went to him.

Eli asked, "What do you want, Sam?"

"Nothing, Eli; I thought you wanted me. I heard you call me."

"Now go back to bed, Sam, and quit being so restless. You must have played too hard today. Or maybe you worked too much or ate too many melons today."

Sam went to bed again. Then suddenly as sure as anything, somebody said, "O Sam-u-el." There was no doubting it. As fast as he could go, Sam ran to Eli's room.

"Now you did call me that time, didn't you?"

"No, Sam, I didn't. But you go back to bed and if the voice comes again, just answer the voice and say, 'Speak to me, voice, and tell me what you want me to hear.'"

This was now a game with Sam. He wondered if the voice would come again. But no sooner had he lain down on the soft sheepskin than just above him in the temple came the voice, now round and clear and not at all frightening. "O, Sam-u-el, Sam-u-el."

"Here I am, voice. What do you want?"

And the voice replied, "Samuel, you are growing up. Now you are large enough to tend the altar. Pretty soon you will be old enough to become a priest. But I have a bigger job for you. I want you to be a prophet and tell all of the people in our country about God."

Now Sam knew what the voice was. It was a voice from heaven. The same voice we hear in our conscience or in our dreams or in our minds when we are playing or working.

This voice was obeyed by Samuel and he grew and grew until he was a grown man. Then he became a prophet and told all of the people about the voice. "Hear the words of the voice," he would say. And all of the people listened to Samuel the man who used to be a little boy called Sam—the little boy who grew and grew.

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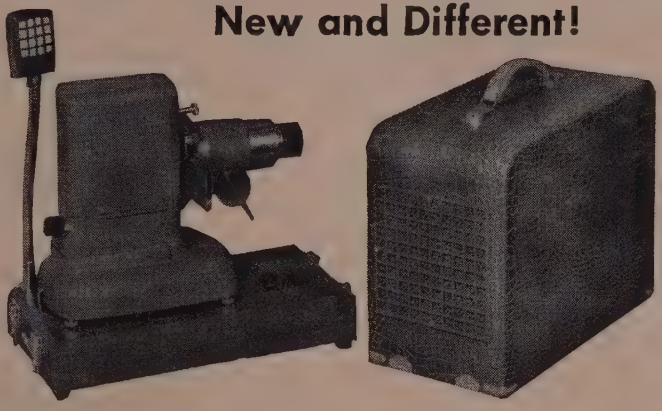

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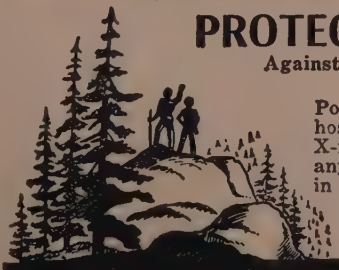

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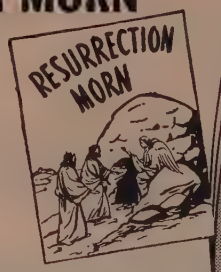

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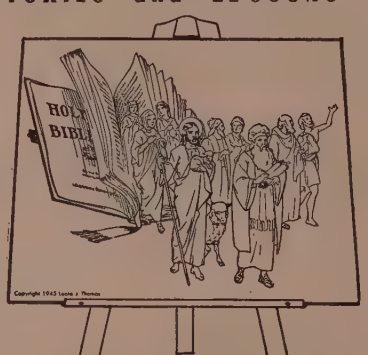

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EASTER

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Winter has loosened its hold;
Everywhere buds are swelling;
Marvels of Nature unfold.

Easter means man is immortal;
Rising each day to the new;
Dauntless, though dark is the portal;
Man's resurrection is true.

Easter means Christ is triumphant;
Gone the despair of the grave;
Easter means Jesus is risen;
Living forever to save.

Easter means moment of splendor;
Glory no longer concealed;
Loved ones in Heaven abiding;
Joy in its fulness revealed.

THESE THREE

When wandering birds return from their far flight
And sleeping plants awake from wintry night,
And trees and grass become a wondrous sight,
Then Easter comes, and Faith makes all things right.

When God to man His law and love has told
And goodly ones this blessed truth unfold
And Christians shapen in true Sonship's mold,
Then Easter comes, and Hope renews its hold.

When angels roll the stone from tomb away,
And risen Christ o'er death holds kingly sway,
And God's own spirit guides life's lonely way,
Then Easter comes, God's Love, and endless day.

IN JOSEPH'S LOVELY GARDEN

In Joseph's lovely garden the Lord Christ's tomb was made,
And there His broken body, to rest was gently laid.
A great rock strongly sealed it, that death might have full sway;
But God sent down His angel, to roll the stone away.

When dawn was faintly breaking across the garden fair,
Three women entered weeping, bearing spices rare.
Then spake the guardian angel, in shining raiment bright,
He whom ye seek is risen, and death is vanquished quite!

O angel of the garden, descend to us today,
And comfort all our sadness, and drive death's fear away.
We all are sorrow laden, speak to our hearts, we pray,
"He whom ye love is risen, and lives with Christ alway!"

O Jesus, blest Redeemer, all praise to Thee we bring;
No power of death could hold Thee, our Saviour, Lord and King!
As Thou hast ris'n all glorious, may we one day arise,
O'er sin and death victorious, in Thy blest paradise.

Traditional Spanish

Morning and Evening Hymns

A Dramatization by Mary Dickerson Bangham and Amelia Howell Fowler

FOREWORD: This very simple dramatization of Psalms Three and Four is designed to enrich a vesper or evening service and to make congregation and participants more fully conscious of the musical and poetic heritage that is ours and for which we owe a large measure of gratitude to the psalmists. A closer bond between our time and theirs, as well as between Jew and Gentile, may be reached through the combining of our morning and evening hymns with theirs.

Explanation will need to be made regarding the circumstances under which these two psalms were written. Psalm Three was the morning hymn of the Hebrews. In the tableau to follow, a suggestion is given regarding its original setting,—a scene wherein David, fleeing from his son, Absolom, greets the morning with praise for the security of God's protection. Psalm Four, the Hebrew's evening psalm, is handled in the same way. Both are introduced with modern hymns for morning and evening.

SUGGESTIONS ON TABLEAU PLANS: A brook may be constructed by using a small tin trench. Little of it will show but the sight of water on David's hands add realism. The cave and a slight amount of dull sky form the background. They may be sketched, crudely, upon taut muslin with calcimine. It is necessary for the tableau stage to have a depth of not less than four or five feet to allow for the character, David, to move about. While the cave forms most of the background there may be smaller, loose, rocks in foreground. These, if desired, may be made of muslin covering large, irregular masses of crumpled newspaper. Calcimined in grey with shadows in darker grey and with green moss they look very realistic at a slight distance.

For costume, study Bible pictures carefully.

Lighting effects are important. It is necessary to try them out in advance for colored lights do not follow the expected rules of mixing and combining color! Any public library will have books to help one in working out lighting effects and for improvising where equipment is limited, as it is in the average church. A study in itself, no brief article can cover this very essential part of a dramatization. Those with a talent for such engineering may be given an opportunity to add their own creative skill to working out color effects of great beauty.

Tableau of David's Morning Hymn of Praise

Preceding the tableau the choir sings, preferably a capello, "When morning gilds the skies, my heart awaking cries." At the close of the hymn the church lights are lowered.

When the tableau is disclosed, rose amber lights the scene. From a rocky, cave-like background David and his two followers move out slowly. They stoop to drink at a brook which runs in front of the cave. One follower looks east, one west. David seats himself upon a large rock in the foreground. He too looks east, then west. He speaks in distress:

Lord, how are they increased that trouble me!
Many are they that rise up against me!
Many there be which say of my soul,
There is no help for him in God.

Rising, he extends his arms, hands outspread to the heavens:

But Thou, O Lord, art a shield for me;
My glory and the lifter up of my head!
I cried unto the Lord with my voice,
And he heard me out of his holy hill.
I laid me down and slept;
I awaked, for the Lord sustained me.
I will not be afraid of ten thousands of people,
That have set themselves against me round about!

David here kneels and prays, face raised heavenward:

Arise, O Lord; save me, O my God!
Salvation belongeth unto the Lord;
Thy blessing is upon thy people!

Tableau of David's Evening Hymn of Praise

Preceding the tableau the choir sings "Day is dying in the west." The setting is the same as the former tableau's. When the tableau stage is disclosed, David stands alone in a dim purple light. He moves very slowly and appears disheartened. For a few moments he does not speak. Then he kneels at the large rock in the foreground and prays:

Hear me when I call, O God of my righteousness:
Thou hast enlarged me when I was in distress;

(Turn to page 43)

When all can hear, there is rapt interest in every word and thought expressed by the church leader. Yet few voices have the resonance and carrying power to reach all of the average congregation. Few churches have good acoustic properties. These two factors point to the value of RAULAND Sound Systems now available. No church should deprive itself of this modestly-priced electronic facility with its powerful congregation-building advantages.

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Getting Credit for Being Good

Some Tips on Good Church Public Relations

*by H. Roberta White**

ONE of the most succinct of all definitions of public relations is the one which states that it is "being good and getting credit for it." This definition could apply to many an industry or institution. In double measure it should apply to the church. Yet in the field of church operation the building of good public relations is still a new emphasis not too widely practiced.

The rapid increase in the number of public relations counselors setting up offices and of public relations directors being added to the staffs of industry and business, is indicative of the awareness that has come to the business world.

Just as the business world is aware of the need of courting the goodwill of the public, so should the church formulate policies which will create and maintain good relations with the public. Some churches and some ministers, too, lose their hold on the public because of actions and operations which do not gain for them the approval of John Q. Public. And never forget that Mr. Public, whose esteem and approval industry and business so zealously seek, also scrutinizes the church.

The impression the church makes on the public determines whether or not its relationship will be good. And that impression is being made everytime the church is mentioned in any connection. No action, no program, no piece of printed material is too small to be overlooked in the effort to establish for the church a relationship with the public which will become an asset.

Church budgets have not yet reached the point where they will include the services of a public relations counselor, yet each staff member and each church member can do much to build good public relations.

Industry frequently uses as a criterion of its acceptance by the public, the number of individuals who come to its plant or business applying for work. But the churches are few and far between which have persons clamouring for staff positions. Yet even one step could be made toward decreasing the dearth of church workers by enthusiasm on the part of all members of church staffs.

A case in point on the negative side of public relations was the attitude of a church secretary serving on the staff of a large and well known Protestant church on the east coast. A woman of ability and training and still possessing the eagerness of youth had come into the church office seeking an interview with the minister regarding the possibilites of employment. The secretary, undoubtedly too long on the job, acidly commented to the visitor, "I don't see why you or anyone else would want to work in a church office." If it was such a disagreeable place to work, why did the irascible secretary stay on?

A Warm Front

The church secretary - receptionist who serves as the front man for the minister and other staff members, by answering the phone with a languid voice immediately creates the impression that neither she nor the church is very much interested in your phone call. But the voice with a smile in it creates the opposite and much to be coveted impression.

That voice, however, must go further for telephone courtesy means answering the phone promptly, with identifying information. Just a cheery "Hello" is not sufficient.

A minister once heard criticism cast in the direction of his secretary who was falsely accused of having answered the phone in a flippant manner. Defending her he remarked, "I'd be willing to bet $100 she didn't answer that way. She never knows who's on the other end of the line and none of us can afford not to answer the phone at the church in a business-like way."

That church held an enviable place in the community. What church can afford not to be courteous?

Another point at which the church secretary, as receptionist holds in her hands the power of creating a favorable or undesirable atmosphere, is the handling of an office visitor. She may report the visitor's presence by saying, "There's a Mr. Johnson here, who says he has an appointment." But how much warmer the atmosphere becomes when she reports with graciousness, "Mr. Johnson is here to see you. He has a three o'clock appointment."

But the church secretary does not carry the burden and responsibility alone.

*Writer and Public Relations Counselor.

Morning and Evening Hymns

(From page 41)

Have mercy upon me and hear my prayer . . .

Rising, he paces a few steps. Inner tumult and distress are evident. While he does not walk while speaking he may pace a few steps during the pauses although there should still be some pause wherein there is neither speech nor physical motion.

O ye sons of men, how long will ye turn my glory into shame?
How long will ye love vanity?
And seek after falsehood?

Here the pause is impressive and a decided change in mood takes place. Confidence comes into the dejected and angry personality.

But know that the Lord hath set apart him that is goodly for himself!
The Lord will hear when I call unto him!
Stand in awe and sin not;
Commune with your own heart upon your bed,
And be still!
Offer the sacrifices of righteousness,
And put your trust in the Lord!

Again, kneeling:

There be many that say, Who will show us any good?
Lord, lift Thou up the light of Thy countenance upon us!
Thou hast put gladness in my heart.
More than in the time that their corn and their vine increased!

He lies down on his side before the cave entrance. Raised on one elbow, he continues:

I will both lay me down in peace, and sleep;
For Thou, Lord, only makest me dwell in safety!

Closing of the Tableaus

As the tableau stage is closed, the organist plays softly, "Day is dying in the west," one stanza; then, jubilantly, "When morning gilds the skies," one stanza.

Discount Seekers

The minister who is always attempting to get discounts from the community's merchants for church supplies, for himself or his family, will eventually gain only ill will for himself and church.

The church treasurer who does not operate on a business-like basis, who is negligent about paying church bills, is a detriment to efforts to build good public relations. Bills paid when due assure a good business relationship to which any creditor will attest.

The usher at the door who greets stranger and member alike with a cordial welcome, who guides them to a pew and provides them with a church bulletin, is creating week by week a lasting impression on the public.

The youth groups that open their doors to other youth of the city for their programs and then refuse to let cliques develop, who make an effort to keep introductions up-to-date, and who let no stranger wander into their midst without a greeting and complete orientation, are doing a good public relations job. Often the lasting impression a young person acquires of a church is formed by their acceptance or lack of it in a youth group.

We recall the situation of a young woman who entered one of our metropolitan centers for the first time. She found a church of her denomination in the neighborhood where she was rooming. For several Sundays she tried in vain to get acquainted in the youth group, but the gestures of acknowledgement which came in return were so faint that she drifted away after a few weeks.

Later on she found another church of the same denomination much farther away from her room, where "the right hand of fellowship" was extended. She united with the church and has taken her place in its program, has been instrumental in bringing in several others who have become valuable members, and has been guiding several social service activities for the church. Her church reaped the benefits of creating a good impression on the public. She happened to be the public or at

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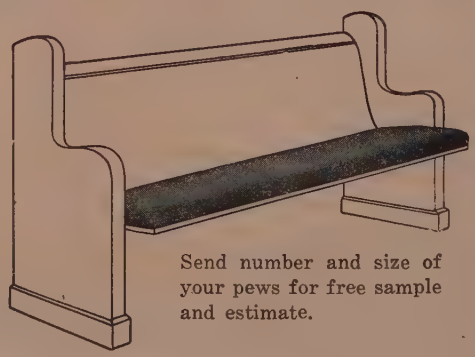

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THE POWER OF CHRIST'S SPIRIT

Christ's spirit still has power to quicken and transform. In the midst of how much darkness has light shone when Christ was carried far across the gulfs of space and knowledge and language of men! An American soldier trekking through the jungles of New Guinea came to a clearing in which a black-skinned native was working on the roof of a thatched dwelling. Upon hearing him sing in his native tongue he stopped to listen. The music was that of Charles Wesley's hymn, "Christ the Lord Is Risen Today." The words were in a South Pacific Polynesian language. Quickly the soldier called the black man down; together they sang the hymn, each in his own tongue. A friendship was made that day between men and between nations because somewhere before him the pollen of the living Christ had come into the jungles of New Guinea. From *The Lost Gospel* by Robert E. Luccock; Harper & Brothers.

"IN HIM WILL I BE CONFIDENT"

It was only a few years ago that a small child was lost in the wilds of New England. Somehow she had wandered from her parents while they were on a family outing. For a week there was a frantic search. After eight days little hope was held for her survival. But the father and a few friends kept searching. Finally they found the girl, remarkable well and suffering comparatively little from her exposure without food. They could offer no explanation for her remarkable condition except that her freedom from fear had saved her life. For she had been waiting quietly when they came to her. She showed no sign of being afraid. And why was there no fear? Her first words told that. She simply said, "I knew my father would find me."

That's the only kind of certainty I know which can stand up in a world like this. It is not so much, then, "In this," but rather "In Him will I be confident." From *The News in Religion* by Gene E. Bartlett; Abingdon-Cokesbury Press.

Productive Pastures

by Hobart D. McKeehan

SERMON STARTER

The Cradle and the Cross

She brought forth a son, her first-born, whom she wrapped in his swaddling-clothes, and laid in a manger, because there was no room for them in the inn.—St. Luke 2:7 (Knox, Tr.)

When they came to the place called The Skull, there they crucified him and the criminals.—St. Luke 23:33 (Torrey, Tr.)

FEW things are more unlike than a cradle and a cross. A cradle is the creation of love—love which is always a mysterious blending of ecstasy and pain; a cross is the creation of hatred which is the mysterious blending of pride and pain. A cradle is meant to nurture life and save it; a cross is meant to mutilate life and destroy it. A cradle is the symbol of innocence and hope; a cross is the symbol of sin and despair. And yet two of the holiest days of all the year, Christmas and Good Friday, find their most fitting symbols in these very dissimilar creations of man—a cradle and a cross.

Indeed no one can understand our holy religion, or even begin to understand it, who has not learned to kneel before both a cradle and a cross: a cradle in the shadow of a cross and a cross in the light of a cradle. Jesus, says the Evangelist, was born in a barn. He had an animal's crib for a cradle. And about that cradle some of the sweetest things on earth found their setting: a mother's lullaby, unearthly music, shepherd's prayers, wise men's gifts, "starlight and stable-straw"—the fusion of dust and divinity, the Man-God and the God-Man. And Jesus, says the Evangelist, died on a cross—and the cradle in which he was born and the cross on which he died were less than five miles apart.

We cannot think of Jesus without thinking of him in terms of a cradle and a cross: the one used to nurture and protect his life and the other used to break and destroy it. Nor can we think of the Son without thinking of his mother too: a maiden, her eyes tearbright, smiling down upon her child in a crib; a woman, her eyes blood-red, looking upon the quiet face of one who was both her Son and her Lord—and doing so at the foot of the cross:

> The cradle of wood,
> The wood of the cross;
> from cradle to cross,
> like a lullaby;
> the wail of an infant,
> lost on the wind—
> the arms of a girl,
> in a circle of love,
> rocking to rest;
> a woman's arms
> in a circle of love,
> the young Man dead,
> on his mother's breast.

Standing as we do upon the threshold of the Lenten season, this thought of a cradle and a cross brings us face to face with certain inescapable and infinitely important truths.

I. The first truth is this: there is a real line of difference and separation between men. This line runs through all of history and it encircles the earth. On the one side are those who seek to build cradles and, on the other, those who are busy planning and erecting crosses. The agony of civilization is caused by the ceaseless tension between those who would build and safeguard cradles and those who would erect and employ crosses. And what more searching question can I put to my own soul than this: Do I, by my attitudes and influence, make it easier for the builders of cradles or for the makers of crosses?

II. The second truth is this: a cradle and a cross in one life combine to symbolize the two greatest mysteries of the human heart—the mystery of love and the mystery of iniquity. And in these are involved other mysteries of existence—the mystery of life and death and what is beyond death.

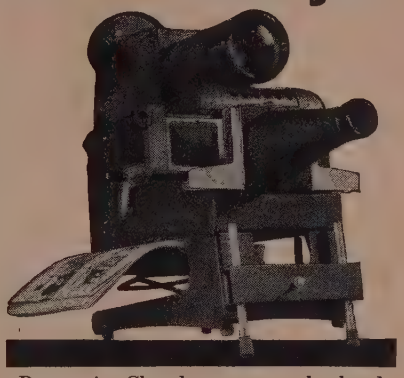
Of Mary, with all her love and faith and beauty, it was prophesied: "Yea, a sword shall pierce through thine own soul also." And it did, for no one save the Son suffered as much as the mother.

They warned our Lady for the Child
That was our blessed Lord
And she took him into the desert wild
Over the camel's ford.

And a long song she sang to him
And a short story told:
And she wrapped him in a woolen cloak
To keep him from the cold.

But when our Lord was grown a man

HEIGHTENS INTEREST in Religion



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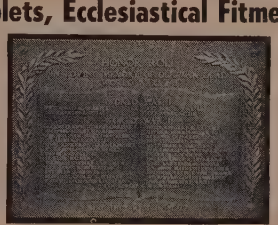

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The rich they dragged him down,
And they crucified him on Golgotha
Out and beyond the town.

They crucified him on Calvary
Upon an April day;
And because he had been her little son
She followed him all the way.

Our Lady stood beside the cross
A little space apart,
And when she heard our Lord cry out
A sword went through her heart.

They laid our Lord in a marble tomb,
Dead, in a winding sheet.
But our Lady stands above the world
With the white moon at her feet.

III. Another truth is this: that though the shadow of the cross was ever over his cradle, yet the light of the cradle has never been extinguished by the darkness of the cross. All great literature from Sophocles to Shakespeare and beyond is tragic literature—with one exception: the New Testament. Life is essentially tragic—with this exception that, for the Christian, triumph comes through and out of tragedy. Because the cross, with divine love looking down, compliments and completes the cradle with its human love and hope looking up, we can believe in the ultimate victory of love everywhere. Today the Palace of Herod the Great is a pile of crumbled masonry, while the cradle which was in a barn at Bethlehem is the sacred and unaging shrine of countless millions of human hearts. And the cross, once the sign of darkest shame, is now the one radiant and untarnished symbol of the world's hope.

And if the cradle in which he was born and the cross on which he died were less than five miles apart, let us remember also that Good Friday, earth's darkest day, and Easter Sunday, earth's brightest day, were less than three days apart. Ah, and there is more that must be said! It is this: that, by the power of the cross, our poor and dingy human hearts may become cradles for the very life of God.

POETIC WINDOWS

The Magnetic Cross

"Three things there are," said one,
"That miracles are—
Dawn, and the setting sun
And a falling star."

"Two things there be," he said,
"Beyond man's quest:
The white peace of the dead,
And a heart at rest.

"One only thing," he cried,
"Draws all men still—
A stark cross standing wide
On a windy hill."

—E. P. Dickie.

Ave Crux, Spes Unica!

More than two crosses stood on either side
The cross today on more than one dark hill;
More than three hours a myriad men have cried,
And they are crying still.

Before him now no mocking faces pass;
Heavy on all who built the cross, it lies;
Pilate is hanging there, and Caiaphas,
Judas without his price.

Men scourge each other with their stinging whips;
To crosses high they nail, and they are nailed;
More than one dying man with parched lips,
"My God! My God!" has wailed.

Enlarged is Golgotha. But One alone
His healing shadow o'er all can fling;
One King Divine has made His Cross a Throne.
"Remember us, O King!"

—Edward Shillito.

Genius

(In memory of John McCormack, Tenor)

Once in the circle of a hundred years
A voice is born, a thing of beauty and tears;
Etherial, perfect, lovely beyond praise,
Flooding the nights with wonder, and the days
With warm gladness remembering it: young men
Dream dreams, and maiden's eyes shine softer then
To hear its silver notes enchanted swell
Pure as the golden honey of Moll Mell.

In Mellifont, beside the river slow,
All the long day the birds sing, and I know—
For I have heard them when the summer air
Throbbed in a quivering flood of music there—
They do not envy you: they say you are
One with themselves, but lo! the sweetest far!

—Sydney Bell in
Celts and Other Poems,
Browne and Nolan, Dublin.

SELECTED PROSE

The Flowering of Christ

If Christ is growing in you, you are growing towards sacrifice. If the spirit of sacrifice is not growing in you, Christ is not growing in you, no matter how ardently you may think of him or how eloquently you may speak of him. But if day after day your life gathers to a culmination of sacrifice, then it is certain that Christ waxes strong in you.

A sacrifice is not, as so many people imagine, a mortification; it is not something that is meritorious according to its degree of unpleasantness; on the

contrary, in real sacrifice, there is joy which surpasses all other joys—it is the crescendo and culmination of love.

What is a sacrifice?

A girl of eleven, asked to teach a child of four to "make a sacrifice," taught him to make the sign of the cross. Asked why this should be a sacrifice, she answered with supreme wisdom, "Because for a little minute he gives all of himself to God." For a little minute the child stops jumping and shouting, he stands still, puts his feet together, uses his mind and his hands and his voice for his sign of the cross.

* * *

Christ was on the cross for three hours, his hands and feet were still, his eyes dim, his last breath praying for us. * * * Christ closed his eyes upon the lilies of the field and the wild birds and all the world that was bright and lovely and dear to him as to no other man. * * * I know someone who owns a carved Chinese vase. It is a lovely thing of translucent red stone. She never thought very much of it until one day a connoisseur visited her. He just moved the vase to a place where the light shone through it, making it glow with a blood-red warmth, showing the roundness and smoothness of it; and then he stood looking at it, not speaking, except occasionally to murmur, "Thank you."

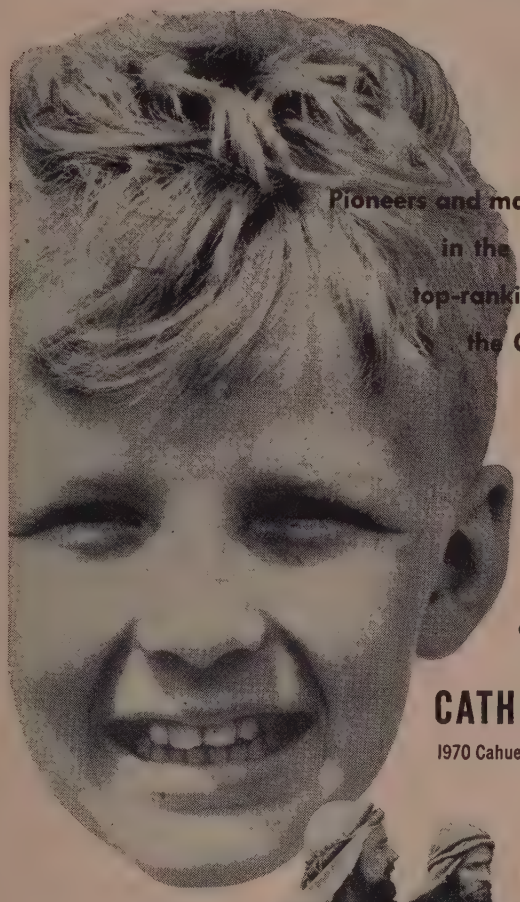
Christ was more than a connoisseur of all the loveliness of the world; on all of it he closed his eyes to die. The hands that he stretched out to the nails were strong, capable, craftsman's hands; the body he offered was the body of a young man in the perfection of young maturity; the mind that was then crowned with thorns was the mind of a philosopher and a poet, an intellect that could never be equalled.

It seemed, I suppose, a waste. The world so needed men like Christ. Even had he not been God he would have been among the few who can do so much. He could make men see life in a new way. He gave vision as well as sight, he could make the common life, the workman's life, so splendid, he was such a psychologist, he understood what was in the heart of man—and he could work miracles!

But for all that, he chose to die, he sacrificed himself. Closing his eyes, he closed them not only on the flowers that were drenched with his blood at the foot of the cross but on the faces of his mother and friends, who looked up at him; in giving himself to God, he gave up everything.

There is a picture painted by Sir William Orpen during the First World War, of a soldier lying dead in a dugout, round him the litter of battle. But the light, the sky, the pools of water, the barbed

Cathedral Films



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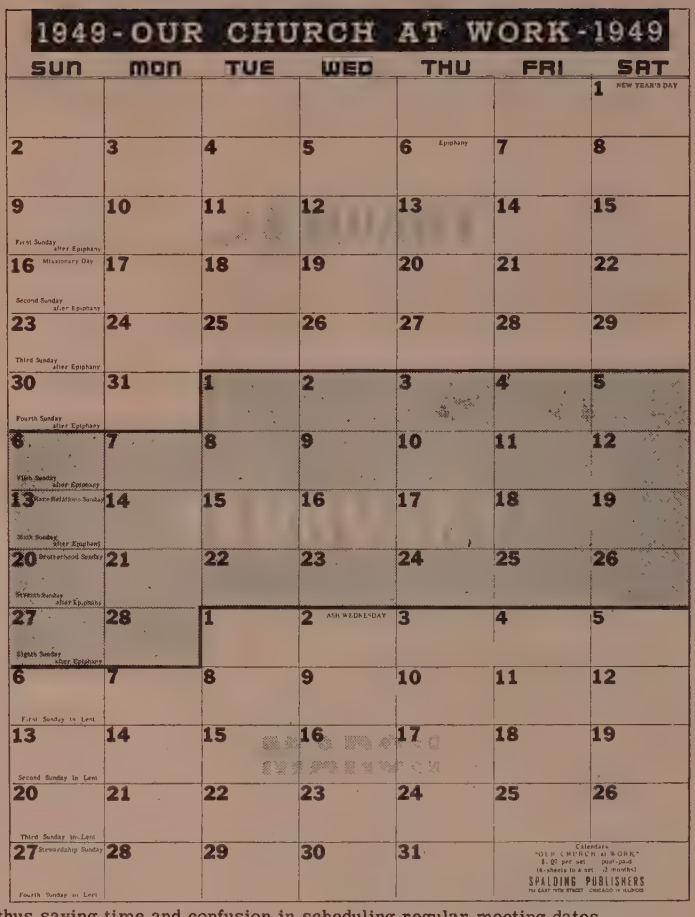

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wire, even the litter and the dead man's cracked boots, are so uncannily beautiful that one has the sense of seing them with the dead boy's vision, seeing them with the dead boy's vision, awareness of how beautiful the world is that possesses one when death is imminent. The dead soldier in the picture always reminds me of Christ, he is so essentially a "first fruit," so young and strong and fitted to love, and the world—his world—given to God is so fair a world. * * * Hence, the more Christ-like a man the more perfect the sacrifice; the strong, sensitive, potent man, the man with poetry in his heart and with capable hands, does indeed bring a great offering to be consumed in the fire of love; he brings skies full of stars, mountains and fields and shining waters, he brings all the shining tools and gear and tackle of trade, he brings hours of tenderness that will never be and all the unborn children of his life.

Sometimes it seems very cruel that those who make the great sacrifice are always the finest, that those who escape it deliberately are allowed to enjoy the freedom other's deaths have got for them, to enjoy it at such cost and having given nothing; but the fact is they could give nothing as they have nothing to give. Men forced to battle, going unwillingly as slaves to die, do not make sacrifice. Those who do make a willing sacrifice imitate the Redeemer.—Caryll Houselander in *The Comforting of Christ;* Sheed & Ward.

The Bible and Life

There is a perfectly legitimate and necessary study of the Bible which may miss the essence of its moral and spiritual message. Matters of date and authorship must be studied with complete candor. Every question of technical scholarship must have its day in court. But important as all this is it may leave a man master of the articulation of the bones of scholarship and quite dead to the pulsing powers of the living organism. It is necessary to prophesy these dry bones that they may march off like soldiers in a great army flaunting victorious banners.

The clue to the deeper study of the Bible is to see the place of every passage as a part of the living experience of actual men. So the Old Testament becomes vibrant with the voices of the prophets who spoke for God, of poets who sang for God, of legislators who decreed according to the divine purpose, and of men whose history cannot be understood without the set of their eyes Godward. The story of what happens to men whose eyes are turned

THE CHURCH LAWYER

Judicial Review of Church Management

by Arthur L. H. Street

IN A factional church controversy, a court is powerless to determine who are entitled to vote at a church election under church by-laws and then order holding of an election by such members, declares the Michigan Supreme Court in the case of White v. Mt. Beulah Baptist Church, 29 N. W. 2d 774.

Following what it had decided in a similar case previously reported in this column, the court said:

"As in the Berry case"—317 Mich. 490, 27 N. W. 2d 67—"the order here appealed from *does not contemplate action affecting property rights, but constitutes judicial interference with the internal government of the church with reference to ecclesiastical matters.*"

The decision disposed of but one phase of the suit, which was brought by dissatisfied members, who charged that defendants—the trustees, officers and ministers—held over after failing and refusing to call an annual election provided for by the church by-laws. The principal relief sought was an accounting by the trustees and officers and for suspension of the defendants pending determination of the suit. The appeal merely involved the plaintiff's right to a mandatory injunction requiring the holding of an election.

Godward is one of the greatest stories of the world.

In the New Testament the God who has become articulate in human speech becomes the God who is actual in human life. * * * The theology of the incarnation is a crystalization into intellectual forms of men's experiences with Christ. The theology of the cross is a turning to adequate forms of thought of men's experiences with the suffering God as they have met him in Jesus Christ.—Lynn Harold Hough in *Christian Humanism and the Modern World.*

A Psalm of Thanksgiving

(Psalm 99. Knox Tr.)

Let the whole earth keep holiday in God's honour; pay to the Lord the homage of your rejoicing, appear in his presence with glad hearts. Learn that it is the Lord, no other, who is God; his we are, he it was that made us; we are his own people, sheep of his own pasturing. Pass through these gates, enter these courts of his, with hymns of praise; give him thanks, and bless his name. Gracious is the Lord, everlasting his mercy; age after age, he is faithful to his promise still.

The Death of Saint Patrick

He was so tired—so very, very tired. He'd not been this tired in all the hard years on Slemish—or in the nights of wandering through rain and snow—or even in the days of penance and fasting of the Mount of Eagles. He was tired—but the room no longer seemed as vague as it had been. And the flame of the torches seemed brighter and more steady. And the singing of the monks was clear and full. The air held a beautiful perfumed scent—like the odors of flowers and oils, of soft sea spray and green ferns, all blended together. It was strange, coming suddenly like this, being suddenly able to hear and see plainly and to have his senses back for a little longer.

He could see the faces of those around him now, and there were tears on the cheeks of some. He could see the lamps and torches in the room, and he could imagine how their light was reflected outside—to be picked up by the fires on the hills and to be sent out across the streams where the salmon leaped and through the woods where the deer ran wild—and to the homes and hearths where he had taught the people to pray. Those good people—if only he could find the strength for a last blessing—to try to tell them of his deep love in the little time that was left. If only he could make himself heard just once more—even if it had to be a whisper. He would try—he would try. It would mean raising up a little. There—that was it—that arm at his back would help. And now

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Folk Hymns of the Southland

Most of us are more familiar with the Negro Spirituals than with those which originated with the white mountain folk of the southland. Recently the combined choirs of the Presbyterian Assemblies Training School and Union Theological Seminary, both of Richmond, Virginia, presented a recital of such music. A source for these hymns is a volume entitled "White Spirituals in the Southern Uplands," by Dr. George Pullman Jackson of Vanderbilt University.

Patriotic Interlude_____John Powell
Charles Craig, Jr., at the Organ
The Order of Singing
Processional

I

The Life of Christ

HIS BIRTH, DEATH AND RESURRECTION

The Babe of Bethlehem_____
_____Harmonized by John Powell
"Ye nations all, on ye I call"
Jesus Born in Bethlea____Harmonized by Annabel Morris Buchanon
"Jesus born in Bethlea"

II

The Christian Pilgrimage

HUMAN SIN AND NEED

Kedron__Harmonized by Hilton Rufty
"Thou Man of Griefs"
(This hymn is included in The Hymnal 1940 of the Episcopal Church. It is number 81.)

ACCEPTANCE OF THE LOVE AND MERCY OF GOD

Bounding Mercy_____
_____Harmonized by Hilton Rufty
"Drooping souls, no longer grieve"
Wondrous Love_____Harmonized by Annabel Morris Buchanon
"What wondrous love is this"

FELLOWSHIP WITH CHRIST

Garden Hymn_____Harmonized by Annabel Morris Buchanon
"The Lord into His Garden comes"

DEATH

Condescension_____Harmonized by John Powell
"Wake up, my muse"
All Is Well_____Harmonized by John Powell
"What's this that steals upon my frame?"

THE PROMISED LAND

The Hebrew Children___Harmonized by Annabel Morris Buchanon
"Where now are the Hebrew Children?"

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to speak to them for the last time, these people he loved so much:

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Men of Eirinn, sons, women,
And daughters, prince-blessing,
Meal-blessing, blessing of long life,
Health-blessing, blessing of excellence,
Eternal-blessing, heaven-blessing,
Cloud-blessing, sea-blessing,
Fruit-blessing, land-blessing,
Crop-blessing, dew-blessing,
Blessing of elements, blessing of valor,
Blessing of skill, blessing of glory,
Blessing of deeds, blessing of honor,
Blessing of happiness be upon you all,
Laics, clerics, while I command
The blessing of the Men of Heaven;
It is my bequest, it is Perpetual Blessing.

And now to lie down again and sleep. It was for Eirinn the prayer had been made; and Eirinn was no longer in darkness, but in light. And it was for the people to keep it that way.—William G. Schofield in *The Deer Cry;* Longmans Green.

BOOKISH BREVITIES

How about a book that really stretches the muscles of your mind, makes you stand mentally at attention and demands that every intellectual faculty be constantly on the alert? Personally I believe such books have an essential place in the life of the preacher even though what they discuss be somewhat far removed from his regular interests. For example, for several years I carried one little book in my grip wherever I went. Often, just a little while before a sermon or lecture, I would take it up and read several pages—read them not for what they said but for what the reading of them did for my mind. Reading a few pages from that little book awoke my mental faculties and made me to become (within personal limitations, of course) alert and eager —the kind of mood a man should always be in before he begins either to speak or to write. The little book to which I refer was Henri Bergson's *Introduction to Metaphysics.* And now I have a similar book before me—similar, not in purpose or content, but in the sense that it awakens, quickens and demands the concentration of all

the mind you have. And let me hasten to say that there are several chapters in this book that demand more mind than I have. I can walk the highways and by-ways of philosophy and theology without too much difficulty, but when an author, either from choice or necessity, proceeds to argue and illustrate his thesis in terms of calculus and atomic physics—well, I am no more than an interested but non-comprehending spectator! Nevertheless, after skipping the arguments I cannot follow, I still find an abundance of good things, exceedingly good things, in this book. I am referring to *Human Knowledge, Its Scope and Limits*, by Bertrand Russell. Here is the book to stretch the muscles of your mind. Here is the book to teach you the methods of sound reasoning. Here is the book to lift your intellectual horizon and quicken your perception. Bertrand Russell is one of the most profound of mathematicians and one of the most brilliant philosophers of our generation and his purpose in this book is to make clear (insofar as clarity can be achieved) "the relation between individual experience and the general body of scientific knowledge." Both because of what he has to say, and the way in which he says it, I enthusiastically commend this book to every educated reader (Simon and Schuster; $5.) * * * Edited by an anonymous friend, and with a noble and notable introduction by the late William Temple, *The Best of Studdert-Kennedy*, is a book you will love and treasure across the years. Here are brought together, in prose and poetry, sermon and essay, what is most outstanding among the writings of a man who was a seer, a genius and a saint. "Just because for me the man was so completely the illustration and interpreter of his message," wrote Archbishop Temple, "I am less ashamed of the fact that until I met him I had been as much repelled as attracted by his utterances in books and speeches." Kennedy, like all men of genius, was easily misinterpreted. But listen to another sentence from William Temple—a sentence written as he looked back over the career of Studdert-Kennedy: "If to be a priest is to carry others on the heart and offer them with self in the sacrifice of human nature—the body and the blood—to God the Father of our Lord Jesus Christ, then Geoffrey Studdert-Kennedy was the finest priest that I have known." But the priest was more than a priest. He was a prophet and a poet also. And he was one of the most loving and lovable men who ever walked the streets of London (Harper & Brothers; $2.) * * * "We are—the wisest

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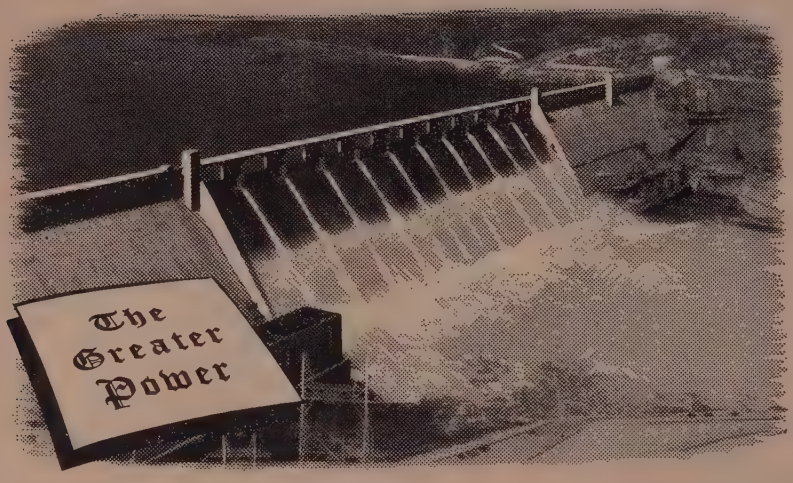

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and the bravest of us—but children climbing in the mists. It is good sometimes to see the glory of the rainbow and to know that there is something in it that cannot be caught within the limits of a laboratory experiment or what we call physical life"—such is the theme of one of the most unusual and inspiring books to come from overseas in many a day. I refer to *And Here a Rainbow* by the distinguished pulpit-master, Leslie F. Church. Here are a dozen golden chapters with scenes and settings as far remote as Bethlehem and Birmingham, Baghdad and Assisi (Epworth Press, London; 7/6). * * * Comprehensive scholarship, catholic interest and appreciation and evangelical fervor, when united in one person, present to us a very uncommon kind of man. Such a man is Lynn Harold Hough. And all of these aspects of this very uncommon man find voice and color in a solid, searching and beautiful book, *Christian Humanism and the Modern World.* Based upon the Chancellor's Lectures delivered at Queen's University, Kingston, Ontario, this book presents the case for evangelical humanism as the one faith adequate for the world of tomorrow. Evangelical humanism is one of the most important and most vitally alive among contemporary religious movements and Lynn Harold Hough is its chief prophet (Ryerson Press, Toronto; $1.50).

GOD'S FACE TOWARD US

Someone tells this story out of the home life of Robert E. Speer. It seems that his little son was afraid to sleep in the dark. As a brave Christian soldier, Mr. Speer must needs have a gallant son, so he trained the little lad to sleep with the lights out. But one night the child awoke, perhaps out of a bad dream. The darkness gripped his little soul with fear, but he did not want to be a coward; so, in his fear he whispered to his father, who was lying on a bed near by: "Daddy! Daddy! Don't turn on the light, but tell me—is your face toward me?"

"Yes, my son," said the father, "my face is toward you."

So the lad once more composed himself in peace to sleep.

It may seem to you, my friends, sometimes as if the darkness has settled thick for you. Remember, then, that God may not turn on the light, but his face is toward you and his heart speaks, "Courage, my own, courage!"

"TO WHOM SHALL WE GO?"

It was the waiting room of a prominent physician. The door opened and into the doctor's office passed a father and mother with their little boy. He was bandaged about the head and carried his arm in a sling. There had been an accident. To whom did these parents go in their trouble? They sought the finest doctor in town.

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To whom shall we go? He alone has the words of eternal life! From *To-day;* Issue by Luther E. Stein; The Westminster Press.

Mrs. Engel

THE PASTOR'S WIFE

A Department for the Mistress of the Manse

*Edited by Mrs. Joyce Engel**

This department offers a forum for discussion of the social, family and religious opportunities of the minister's wife. Correspondence invited.

Dear Editor:

Just letters three in the mail today;
JUST BETWEEN US—
What would you say?

1. "My purpose in writing is to ask you if somewhere in your column you have just a little space to let me air what I think is the "Black Plague" of the Pastor's Wife. I am weary of hearing the pro's and con's as to the status of the Pastor's Wife. She is on one hand (by her own admission) either a poor soul with all work, no clothes, no fun, and the weight of the parish on her shoulders, or, on the other hand, she is the dear little soul to whom everyone brings the best gifts. I won't bother to elucidate—I think you know what I mean!

"Let's have more pastors' wives who are primarily interesting, intellectual women. Wives who are willing to enter into a new community and be one of the women of the church — willing to wash dishes at a supper, or be a hostess, depending on the need. Women who do not place themselves on a gold plated pedestal, but who are agin to the needs of the town or city of which they are a part. The kingdom of God can be advanced in many ways by the minister's wife who puts aside her 'prestige,' and becomes a friend and neighbor in the situation in which she finds herself."—A P. W.

2. "THE DIRTY PARSONAGE.... My, what a dirty parsonage! The kitchen was filthy; rubbish was scattered all over inside as well as outdoors; the walls and ceilings were black. This was not a pleasant prospect for me. In fact, I was so disgusted with the filth and the generally slovenly appearance of the place that I did not care whether or not my husband preached on the following day. I felt like running away from it all as fast as my legs would carry me. It seemed an impossible task to get this place livable. But such was our introduction to a new field. This was the heritage bequeathed me by 'the mistress of the manse.' Maybe she had gone to greener pastures and cleaner living quarters; but she had left me to carry on in the depressive dirt that she and her family had left behind.

"I think the pulpit committee sensed my displeasure. Without doubt they were aroused when my husband declared that under no circumstances would we come into such an unsightly house; and that if they wanted us, the church people would have to clean up the mess. Strange as it may seem, this they did, and to the tune of twenty-two dollars, just to carry away the old junk.

"This is not one of those stories with 'a happy ending' because I am still annoyed every time I think of the filthy house, the carelessness of the preacher's wife, and her obvious disregard both for the propriety of her husband's profession and for just sheer, downright, decent cleanliness. Without intending to appear virtuous or to have sprouted wings, I have always left a spotless home for my successor. It seems to me that an important task for the minister's wife is to keep her house in order.

"What do some of you ladies think about the care of the parsonage?"—A P. W.

3. "ONE OF THE GIRLS. . . . I am a pastor's wife who has recently moved. I have been trying to find my niche in this community and church. Most of the time there isn't much I can do about my life and schedule as it seems to be controlled by the needs and wants of my family. So I have not had to make many decisions as to 'should I do thus or so.' Necessity impels me to just keep my nose to the household grindstone. I merely go to the Women's Organization which in itself is misery when you sit there with a jumping, strong, active youngster who likes to keep chattering. I

(Turn to page 54)

*Mrs. Engel was formerly editor of "The Pastor's Wife" which has merged with "Church Management." She may be addressed at 410 Monroe Street, Port Clinton, Ohio.

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If I Were a Minister's Wife

*by James C. Perkins**

IF I WERE a minister's wife, I would regard the creation and maintenance of a happy, serene and well-ordered home as my most important contribution to my husband's career. The ministry may look like an easy job to some uninformed laymen, particularly to those who work with their hands. However, the work of a pastor is often a drain upon his physical and nervous energy. This is especially true of the man who gives himself wholeheartedly to his tasks. A home that is a haven of rest and peace is one of the greatest resources of mental and spiritual renewal that a Protestant clergyman can enjoy. Therefore, I should regard homemaking in the broad sense as more important than any specific contribution I might make to some church organization such as the Ladies' Aid, the Church School or the Young People's Society.

If I were a minister's wife, I should try to protect my husband from unnecessary interruptions during his work hours in the study. This would apply both to outsiders and to members of our family. Ministers of small or medium-sized churches may not seem to have heavy demands on their time during certain days of the week. Study, sermon preparation and the less urgent type of pastoral calls and appointments can be postponed until "tomorrow" without serious consequences. But for a minister to fall into habits of procrastination and postponement is fatal for his mental and spiritual growth and also for his larger success and usefulness in his calling. Therefore, I should regard my husband's hours of study and preparation as important as the more demanding appointments of a doctor, lawyer or businessman.

If I were a minister's wife I should hope and pray that my husband and his parishioners would allow me to be myself and to follow the lines of my deepest interests and hobbies, rather than expect me to conform to some pre-conceived notion of what I should do and be. Many church people expect ministers' wives to be versatile and talented in several directions, judging from their expectations. But I trust I would not be asked to sing in the choir, teach in the Sunday School, and sew and cook for the Ladies' Aid, if I should have no talent for singing, teaching, sewing or cooking. On the other hand, I would expect to take some active part in the work of my husband's congregation. I should certainly avoid being the type of woman who will take no part in church activities and who is fond of quoting the old adage that the pastor's wife did not marry the church.

If I were a minister's wife I should pray for a large measure of patience, tolerance and understanding. While the general run of church people are kindly and considerate in their relations with their ministers' wives, in many parishes one will find a few chronic faultfinders who enjoy discussing and magnifying the shortcomings of their pastors and their pastors' wives. I would try to realize that often some bitter childhood experience or personal frustration is the cause of such behavior and that unjust criticism may be a symptom of feelings of rejection or inferiority on the part of the critic. Of course, if criticisms were helpful and constructive, I should try to benefit by them.

I am sure I would have a difficult time being a good minister's wife because of the many and varied demands of this calling. It is almost an impertinence to say what one would try to do in another's place. Most ministers could say of their wives, "Many daughters have done virtuously, but thou excellest them all."

*Minister, First Congregational Church, San Antonio, Texas.

The Pastor's Wife

(From page 53)

come home exhausted and without much idea of what the meeting was about. I have joined a Study Club during which meeting my husband takes over the job of baby-sitting as it is usually a free night for him.

"Now it sounds as though I am feeling sorry for myself but that is not the case. What I wish to ask is this: When the Men's Club meets there are a few ladies here in town whose children are grown, and they seem to be a clique or group who get together on Men's Club nights and visit and then have lunch at each other's homes on that night. Then their husbands call for them. One of the ladies has invited me.

"Should a pastor's wife with four children (two pre-school) associate herself with a certain clique of women in the church whose children are

grown and who have time for intimate little parties? Chances are that she would become identified with this group and it may be resented by others. It would be a hardship for her and her family now for her to do this whereas the former pastor's wife had time to be one of 'the girls.'

"If I go to one home, I suppose I will have to go to each one and always be gone on Men's Club night, perhaps at times when I'm needed at home. Do you think I should tactfully refuse? Would be interested in knowing, what other P. W.'s think of this. Sometimes 'the girls' are just the ones whose good will a pastor's wife might need some day; but inasmuch as my husband is a pretty good preacher (I think) and doesn't have to let his wife be included in special groups in order to hold a 'job', would it be best for me to avoid getting involved in this clique of 'the girls'?"—A. P. W.

CHURCH BUILDING ISSUE

Church Management, following the practice established some years ago, will devote the issue of October to articles, plans and discussion of new church building. For our issue of this year we shall be glad to look over the proposed or actual building plans of local churches which seem to offer unusual value in cost of construction, facilities for worship, educational and social activities.

If you have a booklet or leaflet which describes your building or alteration project, let us see that. If we are interested further we will ask for more detailed information and plans for reproduction.

While preference has been given in past issues to nationally known architects we shall be glad to consider the work of local architects for this number. Plans which provide for cost reduction without the sacrifice of beauty and utility are especially desirable.

LUTHERAN COLLEGE HONORS RETIRED CHURCH EDITOR

Valparaiso, Indiana—Miss Rachel K. McDowell, who retired on January 1 from her post as religious news editor of the New York Times, received an honorary Doctor of Laws degree from Valparaiso University (Lutheran) here.

The degree was granted in absentia, since Miss McDowell was unable to come here from New York because of illness. She is expected to attend commencement ceremonies on June 5, at which time she will officially accept the degree.

A veteran newspaperwoman, Miss McDowell served with the Times for twenty-nine years.

R.N.S.

A YOUNG MAN'S FANCY

In the Spring a young man's fancy, so it is said, turns to thoughts of love. If he be a minister and love be more than a pleasant emotion, he will think again about protection for those he loves and provision for their education.

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Each month we share one source of inspiration for sermons. Literature which is deep enough to be called criticism is one. The known needs of our people is another. And now let us honor great men. Their strength and their weaknesses, their definite ideas and their accomplishments are solid stuff out of which sermons can be built.

REGARDING OUR READING

The dean of a great theological school was talking to a young minister about studying: "When I was in the University I found that I could not give all the time to each study I wanted to. I decided I would do all my work as well as I could under the conditions. But I would always have one piece of work or one subject in which I was doing my level best."

We can read many biographies and meet many men. Sometime we should set ourselves to become very well acquainted with one great man. More for our own spirituality and strength than for use directly in sermons.

During the last two years the publishers have suggested a person worth knowing very well. This is the time to know him. He is still serving. A popular magazine ran some pictures about him and quoted the statement that he is the greatest man now living. He may be!

Any minister can secure through libraries more material than he can read about this man. The accumulative result of studying his life and works is tremendous. He isn't one to know over the tea cups. The books about him have authority. The books by him are standard in their fields. Some of his books are being re-issued and new ones are being published.

*Albert Schweitzer—The Man and His Mind** by George Seaver is a good one for a starter. Mr. Seaver was in Northern Rhodesia and became acquainted with Dr. Schweitzer and his works. He quotes freely from Schweitzer's books but does not spoil them for us to read afterwards. It may be that anyone who is taking seriously this suggestion that a rather complete study of one man is a good thing will want to use the chapter headings in the Seaver book as guides in further study.

*Harper & Brothers.

If we are not going to make an extensive study we should borrow Seaver's book anyway and read the first chapter about the childhood and youth of one of the greatest minds of our century and how he was strengthened by his father's sermons. He knew the sincerity back of them.

IN A MANNER OF SPEAKING

The Quest of the Historical Jesus by Albert Schweitzer* has a sub-title, "A critical study of its progress from Reimarus to Wrede." This book recently re-issued in this country, was first published in English in 1910.

A man had something to say which would be worthwhile after four decades! The preface to the English edition by F. C. Burkitt is given again. There is a clue in his words to this lasting quality of Schweitzer's words. "It may well be that absolute truth cannot be embodied in human thought and that its expression must always be clothed in symbols."

A study of Schweitzer's life, his appreciation of beauty and his sensitivity to deep truth brings us to the belief that he is a symbol of the deepest understanding, of consecrated spirit and devoted, radiant life.

Charles R. Joy edited *Albert Schweitzer—An Anthology*† and warned that this book was not to take the place of the great doctor's own books. Selections are given under careful headings. If these do not give us a sense of beauty out of which clearer speech comes no technical aid will. "The time is past for pronouncing judgement upon lives of Christ on the ground of the solutions which they offer. For us the great men are not those who solved the problems, but those who discovered them." Read more of Schweitzer just to see what it does to your own composition of sermons.

*The Macmillan Company.
†The Beacon Press.

WALKING WITH THE GREAT

It is unusual to have a hero who writes many books and at the same time has many books written about him. *On the Edge of the Primeval Forest and More From the Primeval Forest* by Albert Schweitzer* is one of the best illustrations of this marvelous opportunity to meet a man who lives triumphantly and thinks and writes with equal power.

"I gave up my position of professor in the University of Strassbourg, my literary work, and my organ-playing, in order to go as a doctor to Equatorial Africa. How did it come about?" One may read such statements and derive inspiration from them. Walking the dreary, sweat-drenched days with him makes us realize with a new surge of gratitude what utter devotion there is in this man. After achieving more scholarly honors than most anyone we've ever heard about he could not stand to keep the blessed knowledge about God wrapped up in lectures. He is compelled to go live it.

*The Macmillan Company.

PREACHING ABOUT SCHWEITZER

One of the greatest lifts a congregation can have is to recognize the fact that the minister has been in touch with grandeur and greatness. Not for the honor of the minister but for the glory of God.

People are led into trust when they sense that some great Christian has grasped a truth and held to it at all costs. And that he did not just say what everyone else was saying.

Take the older statements by Albert Schweitzer and see how they ring today. *Out of My Life and Thought,** his autobiography, was written in 1931. "Two perceptions cast their shadows over my existence . . . the world is inexplicably mysterious and full of suffering. . . . I have been born into a period of spiritual decadence in mankind."

He knew what he wanted to do about this: "Stand and work as one who aims at making men less shallow and morally better by making them think." He gives an analysis of the age. He offers some testimonies. "The world-view of reverence for life is ethical mysticism. It allows union with the infinite to be realized by ethical action."

*Henry Holt & Company.

A BASIC IDEA

*Prophet in the Wilderness** by Hermann Hagedorn is another story of Albert Schweitzer and it receives high

*The Macmillan Company.

credit from other students of this great missionary.

The basic idea of Albert Schweitzer is reverence for life! It is a thoroughly understandable concept. But one has to feel acquainted with Schweitzer to do it.

He applies this teaching to world problems. "All merely external measures to lift and cleanse the modern state, however effective they may be in themselves, will have no really adequate result unless the spirit of the state is changed." Then he makes the appeal that we try to drive the modern state into the spirituality and the morality of the civilized state, "as it should be in accordance with the conception of reverence for life."

While this is his basic idea we might well consider some of the basic ideas evident in his life. Truth for him could never be contained in mere statement, not even in beauty, but had to be exemplified in the spirit of Jesus.

THE NEW LIGHT

*The Africa of Albert Schweitzer** is edited by Charles R. Joy and Melvin Arnold and the book is concluded with an essay by Dr. Schweitzer.

The pictures in this book are beautiful. They, along with the text, cause us to look anew at the fact that this medical fissionary has carried vast knowledge of philosophy, music, theology and medicine with him for a long time.

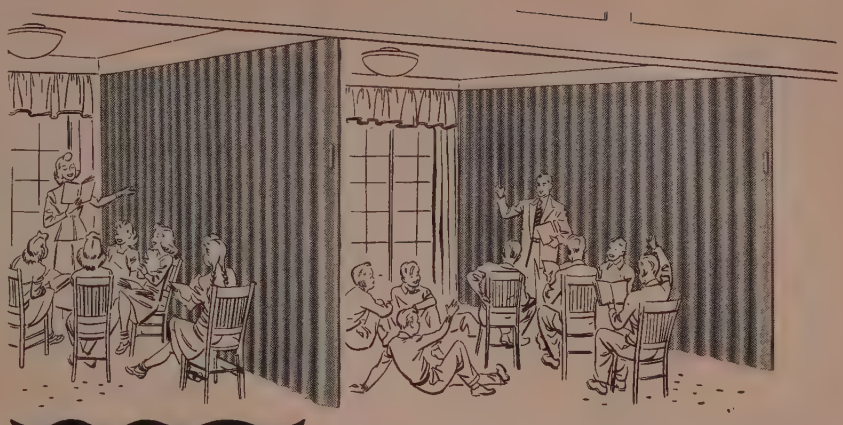
He brings a challenge to missionaries. "Where the circumstances do not make it easy for the colonial peoples to achieve a superior civilization, there is the danger that they will assimilate the externals of our culture instead of what possesses value. . . . The natives, not satisfied with assimilating the outer trappings of our civilizations, will strive to become people of genuine and sterling humanity."

*Harper & Brothers.

AIR DISCOUNT PLAN CANCELLED

United Air Lines has filed notice with the Civil Aeronautics Board of its desire to withdraw its 25% clergy discount plan which has been before the Economic Section of the CAB for review since January 28.

Company officials said United's withdrawal of the proposed discount for licensed and ordained clergymen devoting their full time to that calling was due to legal questions being raised as to possible discriminatory features; also because it was apparent that the plan, to be effective, should be an industry undertaking, participated in by airlines generally, as in the case of the railroads.



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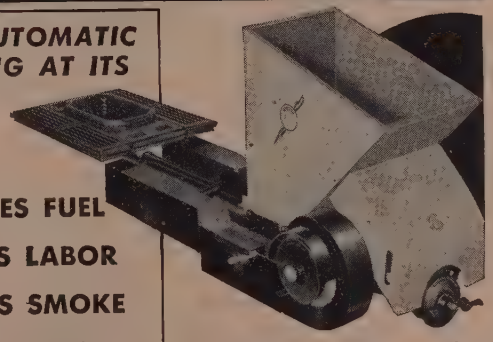

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NEW BOOKS

Church and State

Can Protestantism Win America? by Charles Clayton Morrison. Harper & Brothers. 225 pages. $2.50.

Here is an extremely thought-provoking and incisive appraisal of American Protestantism today. The volume is "a plea for Protestantism to be itself . . . truly, consistently and militantly." While the author declares the book to be merely a tract for the times, your reviewer believes that this is a significant contribution to the permanent literature of ecumenical Christianity.

The strength of Protestantism is compared with that of the two other forces now bidding for ascendancy in the spiritual life of America, Roman Catholicism and Secularism. It is seen to be much weaker in relation to its environment than in former generations. After setting forth three standards for measuring the strength of the Protestant movement—the quantitative, the qualitative and the relative—the author analyzes the relations of Protestantism to the public school, science and commercialized entertainment. There is a vigorous chapter dealing with the strategy of Roman Catholicism, and its essentially feudal and fascist characteristics. Following a discussion of the Protestant task which is defined as winning the very America which Catholicism is out to win, the author devotes several chapters to the weaknesses of Protestantism. While there are extreme statements here and there such as "Protestantism proceeds as if it were still living in the middle eighties," and "Our denominational 'churches' are the fruit of sin, and their continuance is a continuing sin," Dr. Morrison's analysis of these defects is discerning and is marked by realistic insight. Those of us in the active pastorate can heartily agree with much that he says about "the wasted power of Protestantism," its false tolerance, localism and tendencies towards secularism.

But this author is not content with diagnosis and negative criticism. He believes there is a way out. After noting that Protestants have misused the Bible by putting it in the place which belongs to Christ alone, he sets forth the concept and implications of an ecumenical Protestantism based on the Lordship of Jesus. He insists that Protestantism is ecumenical in its genius and intention and that its ecumenical functions (eight of which he enumerates) should be restored. Since these can be exercised only by a "corporate organic body," Ecumenical Protestantism can be achieved only by the surrender of some functions of churchly sovereignty. In a chapter entitled "The Democracy of the Spirit" it is suggested that the autonomy of local churches of congregational polity could be preserved in regional or synodical units and that these in turn might be united nationally by a federal principle. The book concludes with a forceful plea for Protestantism to "emerge from its anarchic sectarianism as the true Ecumenical Church of Christ."

When one considers the vehement opposition to denominational mergers today on the part of small but powerful minorities, the realization of a truly Ecumenical Protestantism seems impossible in this generation. However, this clarifying volume should prove of great value in pointing the way to that goal. The book merits a wide reading.

J. C. P.

Separation of Church and State in the United States by Alvin W. Johnson and Frank H. Yost. University of Minnesota Press. 279 pages. $4.50.

This book is an honest attempt to interpret the American attitude of the separation of church and state by a study of the court decisions of the various states. While neither author is a lawyer they have done a good job in running down decisions and in interpreting them. A book of this kind will be of much more value to the student of church-state relations than a tome on the philosophical arguments on the theme. Of course this whole field is such a fluid thing at present that no book can be final on the subject.

There are twenty chapters and a conclusion. The chapters include Bible Reading in Schools, Released Time for Religious Education, Public Aid to Secterian Schools, Religious Gard in Schools, Use of School Buildings, Compulsory School Attendance, Free Text Books, Free Transportation, etc.

There are some subjects omitted which might well have been included. There is nothing on tax exemption of religious property which certainly needs a lot of study. Nor does it discuss the direct indirect state grants to denominational colleges. As state and federal governments find it necessary to increase income they are sure to place a lot of property now on the exempt list back on the tax duplicates where it belongs. This would include undeveloped real estate property rented for profit, religious publishing houses and other investments.

Alvin W. Johnson is the president of Emmanuel Missionary College in Michigan; Frank H. Yost is an associate secretary of the Religious Liberty Association.

W. H. L.

Doctrinal

The Symbol of the Faith by George Hedley. The Macmillan Company. 173 pages. $2.50.

There has been for a number of years a revival of interest in the study of the Apostles' Creed. This volume, written by a teacher in Mills College is neither an extensive historical study nor a theological treatise on the subject. On the contrary it is the result of the author's personal thinking which first took the form of talks to the students at Mills College. Later these chapel talks were revised and now presented in this volume.

The author frankly admits that in his early life he had difficulty in honestly repeating this Creed. He describes in his first chapter his search for the true meaning of this Creed. His search ended in a greater understanding and appreciation of it. Dr. Hedley seeks to avoid both of the current major heresies of the American Protestantism: the "modernist" and the "fundamentalist." With reference to Jesus the Christ, he shares neither the Apollinarian denial of the human Christ, nor the Unitarian rejection of the eternal Christ.

After the author describes his personal reflections about the meaning of the Creed in his life, he outlines very briefly in the second chapter the place it has occupied in the Churches. He shows that what we now have of the Creed took its form after 400 A. D. Fourteen brief chapters follow in which each one describes not only the early interpretations but also the author's present views. The reviewer believes that two chapters — those which deal with the phrases "He descended into Hell" and "He ascended into Heaven" are especially good. The concluding chapter asks: Shall we continue to say the Creed? The author's answer is a definite "yes." He further elaborates upon this answer to show that the creed should not be repeated unless the worshipper understands what he is saying. The creed, he believes, is "a means to the apprehension of values, to which it stands as servant rather than as master."

The author places his notes to the chapters at the conclusion of the volume. There is a good general index. This book will find wide acceptance. Brevity, clarity and deep spiritual understanding make this volume a good contribution to our thinking about the Apostles' Creed.

W. L. L.

Morals and the New Theology by H. D. Lewis. Harper & Brothers. 160 pages. $2.00.

The young professor of philosophy at the University College of North Wales at Bangor in Britain sets out anew and in modern language the accusation that the so-called "Orthodox" theology does violence to the essential Christian ethic in its doctrine of original sin. Perhaps the true value of this work is the clarity with which Lewis sets out the conflict of ideas between Barth and Niebuhr, on the one hand, and the fundamental ideas of ethics which are daily taken for granted, on the other.

Lewis contends that the Neo-Orthodox theologians assume sin and guilt apart from freedom and the knowledge of evil. However, the author's statement of the problem which has been perplexing many religious thinkers who have been halting between the "preacher's theology," as he speaks of Barth, and extreme liberalism is much clearer than his own solution to this problem. Lewis ends up by supporting a moral relativism which is quite as unsatisfactory as it is distasteful. Much more satisfactory is the resolution of this problem by his fellow-Briton, D. M. Baillie, in his "God was in Christ" in which he maintains that in the apparent paradox of grace God is the determiner of life and yet that men are fully responsible. Luther also saw this clearly in his paradox that the free Christian man is lord of all, by virtue of the grace of God, and master of none, by virtue of the love of God.

The value of this book lies, perchance, in the fact that it very clearly states the issues between the modern and neo-Orthodox theologians in the ethical approaches to sin and freedom and that the author urges a needed "close cooperation between the moral philosopher and the theologian."

R. W. A.

Be Glad You're a Protestant by Harry C. Munro. The Bethany Press. 138 pages. $1.50.

The author of this volume is head of the Department of Religious Education in Brite College of the Bible, Texas Christian University at Fort Worth, Texas. From 1945 to 1948 he served as director of the National Christian Teaching Mission, sponsored jointly by the International Council of Religious Education and the Department of Evangelism of the Federal Council of the Churches of Christ in America.

This book was written because the author felt a need for a definite statement concerning our Protestant heritage which every believer should know. He declares that Catholics know what their Church stands for and consequently Protestants should also understand the major tenets of their Christian belief. These chapters began as a series of sermons preached on this theme to a group of young people in the First Congregational Church at Lockport, Illinois. After each sermon the young listeners would go into discussion groups with a question outline for further study. The author has included after each chapter the question outline which he used. At the beginning of each chapter there is a brief summary paragraph giving his thesis for the chapter. The seven general subjects selected by Dr. Munro are Why

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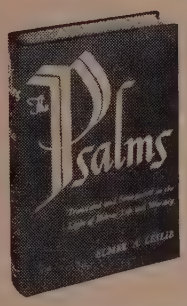

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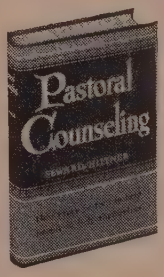

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W. L. L.

Atonement and Forgiveness by Jacob Tanner. Augsburg, Minneapolis. 114 pages. $1.75.

Doctor Jacob Tanner, now in his eighty-fourth year, is a native of Norway who has served parishes in Iowa, New York, Wisconsin and North Dakota since he came to this country in 1893 after graduating from the University of Oslo. He has taught in Concordia College, the Luther Seminary and, after a brief retirement, was recalled in 1944 to become professor of Bible in Waldorf College.

This most recent work of Doctor Tanner's is a restatement of the traditionally conservative theology of atonement with forgiveness as the center of interest. The author attempts to show that the forgiveness of sins deserves a much larger emphasis in the explanation of the atonement than most modern systems have assigned it. Also with strong biblical and biblical-historical support he shows how this position aids in the explanation of the work of the Holy Spirit. The book is a somewhat systematic yet uncritical statement of the doctrine of forgiveness.

R. W. A.

The Lord's Supper: Seven Meanings by Harold E. Fey. Harper & Brothers. 117 pages. $1.50.

This is a remarkably helpful and rewarding discussion of the most significant meanings of the Lord's Supper. It is the author's conviction that the simplest explanation of the origin of this rite is the truest, namely, that "Jesus was attempting to teach an important truth or truths by an easily remembered parable." The bread and wine were used by him as an object lesson and as symbols of his offering of himself. The elements express the language of the soul.

After listing and briefly analyzing sixteen terms that have been used to describe the Lord's Supper, this author devotes the main body of the book to seven interpretations of this observance: memorial, thanksgiving, covenant, sacrifice, communion, atonement and reconciliation, immortality. There is a short, clarifying chapter on the meaning of transubstantiation. The book closes with an ecumenical emphasis, the concluding chapter being entitled "One Loaf—One Body."

This is the best brief, non-technical treatment of the communion that has come to your reviewer's attention. There is good material here for a series of sermons on the significance of this sacrament or for discussions with adult classes. The style is lucid and should appeal to thoughtful laymen. The author is now managing editor of "The Christian Century."

J. C. P.

Preachers and Preaching

Life Victorious by Joseph Fort Newton. Fleming H. Revell Company. 111 pages. $1.25.

Subtitled "A Testament of Faith" these brief essays first appeared in 1914 under the heading, "What Have the Saints to Teach Us?" Now completely revised, retouched and expanded, they offer us an insight into the victorious life of saints through the years.

Four are his "rosary of saints," heroes of his little volume: Augustine, Francis of Assisi, John Wesley and John Woolman. After defining the term "Saint" and pointing out the way of the saints, he shows how they are indeed witnesses for Christ as they become teachers of quietness and austere living. Lovers of God, he calls them, who were Tongues of Flame too, through prayer and preaching revealing God to man. More, all are social saviors too, whose reform in the life of man became change in the lives of men.

H. W. F.

To Fulfill This Ministry by William C. Martin. Abingdon-Cokesbury. 142 pages. $1.75.

Bishop Martin of the Dallas area of the Methodist Church, himself a popular preacher in his several pastorates, here gives workable suggestions for the pastoral ministry. Believing that no one phase of the ministry should be stressed above another, Bishop Martin speaks of the whole man as evangelist, pastor, preacher, organizer who can never afford to lose heart in his work.

In "My Fellow Worker" the author shows how the minister must get acquainted with his laymen, and how these faithful parishioners can be of remarkable help to him. In the final chapter on "I Never Lose Heart," he speaks of the many discouragements which may come, with concrete suggestions how through hobbies and recreation and a planned day much of this despair can be thrown off.

As minister himself and as administrator the bishop studied carefully the aspects of a full ministry. That the men of his area, and others who may read this, should gain from this experience, he has prepared for print these lectures at McMurry College. There is much good in them.

H. W. F.

That the Child May Know God by Archibald Black. Fleming H. Revell Company. 121 pages.

This little book contains thirty-six suggestive story-sermons for children. Many of these talks are marked by a note of freshness and originality which should appeal to ministers in search of new themes for addresses to boys and girls. Dr. Black writes with a charming, imaginative style and in simple language. Both popular and Biblical subjects are included. Some of the discourses deal with topics like A Cricket on Broadway, Electric Current—Ouch! and Bugs and the Bird's Nest, while there are also brief discussions of Finding Jesus Where He Belonged, Satan, the Thief, and What Is the Church? Here and there one finds illustrations that might profitably be used in sermons to adults.

These stories are also good for reading aloud. Your reviewer's eight-year-

old daughter greatly enjoyed having some of them read to her.

The author of this book served for many years as minister of the First Congregational Church, Montclair, New Jersey.

J. C. P.

Preaching and the Dramatic Arts by E. Winston Jones. The Macmillan Company. 123 pages. $2.00.

Believing that the sermon must appeal to the total person, his body as well as his mind and spirit, Dr. Jones suggests that only as the preacher will use to the full all of the dramatic arts can he be truly effective. So this is a study in how the preacher may achieve through imagination, the dictates of the arts, the psychology of character, the poetic touch (to mention but a few of his chapter headings) the place of a true sermonizer.

With a host of illustrations from a great number of varied books, he does a splendid carpentry job, nailing together these fine planks with boards of his own choosing. The result is a magnificent research structure without life. Out of the 123 pages, only thirteen do not have footnotes. But some pages have as many as six of them. For this reviewer the volume is but a token of curiosity.

H. W. F.

The Bible

The Devotional Bible — Volume I, Saint Matthew and Saint Mark; Volume II, Saint Luke and Saint John. By the Evangelical Lutheran Synodical Centennial Committee, Synod of Missouri. Concordia Publishing House, St. Louis. 1948. Volume I, 404 pages. Volume II, 528 pages.

When ninety years ago the Altenburg Bible was reprinted, Dr. Walther wrote in *Der Lutheraner:* "The Holy Spirit testifies that nothing else is as necessary for a Christian as that he himself diligently and daily reads the Holy Scriptures and searches them. . . . But many Christians, though eager to draw the counsel of God directly from the fountain, may ask 'How can I understand, except some man should guide me?' A Bible exactly adapted for that purpose was the Altenburg Bible, issued in 1676, in the city of Altenburg, and now republished by the Evangelical Lutheran Central Bible Society of St. Louis." (Quotation abbreviated).

For the same purpose the Evangelical Lutheran Synod of Missouri, in 1944 resolved to publish, as part of its centennial observance and program "a devotional work of the nature of the incomparable Altenburger Bibelwerk"—a library of devotional studies on the books of Holy Writ.

The first two volumes, covering the four gospels, are completed with the prayer, "May the Holy Spirit further this endeavor that soon the whole work can be given to thousands, and prove a means of salvation and blessing to uncounted numbers until the Last Day dawns"; and may well serve that purpose of leading people, individually, and in the family circle, to an ever-increasing acquaintance with, and love for, the Word of Life.

D. R. F.

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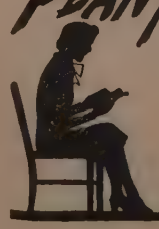

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The Old Testament translated by Monsignor Ronald Knox. Sheed & Ward. 739 pages. $7.00.

The Psalms translated by Monsignor Ronald Knox. Sheed & Ward. 239 pages. $2.25.

Those readers who found delight in the charming translation of the New Testament by Ronald Knox, the eminent English man of letters and theologian, will welcome these fresh translations from the Vulgate Latin Bible. The entire Old Testament has been completed but for facility in reading has been divided into two volumes. The type is well chosen and clear, even the footnotes which offer variant readings, where the Vulgate, Hebrew and Septuagint texts disagree, are easily read. Knox has followed the modern paragraph type of text with the verse numbers indicated at the left margin of the page.

With the exception of "Solomon," "Jonathan" and "Lebanon" the author has kept the Latin spelling of names. Since it is a translation of the Vulgate Old Testament Protestant readers must be prepared to find additional materials here such as the books of Tobias and Judith and also different nomenclature such as four Books of Kings and two of Paralipomena.

When one examines the Psalms, a natural place to test the translation is the Psalm XXIII; but do be careful for the Vulgate numbering gives the familiar Psalm as XXII. Such phrases as "revives my drooping spirits," "by sure paths he leads me, as in honor pledged," "generous the cup that steals away my senses" are the evidence that Monsignor Knox has kept faith that he would not use words or phrases unknown to his contemporary readers and that he would try to make the Bible readable while adhering to the original text as closely as possible. While most readers will miss the familiar ring of favorite passages they will also be stimulated to careful thought by these translations.

R. W. A.

An Introduction to Jesus for the Twentieth Century by R. W. Stewart. The Macmillan Company. 127 pages. $1.75.

The author addresses this book to those who find the traditional approach to Jesus difficult and also to people whose concern it is to win such minds to Christ. The purpose of the book is to interpret the Master dynamically and in such a manner as will exalt him as reverently as have the traditional creeds and formulas of the church.

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While this author traverses ground that will be familiar to many New Testament scholars, this study of the character and teachings of Jesus merits a thoughtful reading. Dr. Stewart is minister of Killermont Parish Church, Glasgow, Scotland.

J. C. P.

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Worship Resources for Youth gathered and edited by David R. Porter. Association Press. 192 pages. $2.50.

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H. W. F.

The Angel Standing by Archibald Rutledge. Fleming H. Revell Company. 75 cents.

"He is my favorite living author," wrote a home missionary working in the mountains, to the reviewer in a personal letter. Once again this favorite American essayist brings out a delightful book, that is inspiring in a finished and polished style of attractive English. This book makes an ideal gift for it presents a definite Christian message in a general approach without bias that would give offense to any reader. Based on the scripture in Revelation 10, "And I saw a mighty angel standing, with his right foot on the sea, and his left foot on the shore," he pictures a balanced and poised life. In his symbolism the foot on the shore represents the material necessities of life while the foot on the sea represents the great invisible spiritual realities of God. We need both. It is packed with illustrations of those who have lived such a life. The author is known as teacher, writer, philosopher and Poet Laureate of South Carolina. The subtitle, "Faith Alone Gives Poise," suggests the emphasis on the necessity of spiritual values. He points out that people are divided into two groups — those with both feet on the shore and those who try to imitate the difficult but not impossible position of the angel. He fully recognizes the necessity of being practical. There is nothing in Christianity against the accumulation of wealth in itself. The angel does not stand with both foot on the sea. Beggars do not give alms. Charities depend on the liberality of those able to give. There are those, he points out, who have both their feet on the shore. They are the self-made, the smug and

self-sufficient, the realistic, the materialists. But then life has more meaning than material things.

M. T.

The Temple by W. E. Orchard, D.D. E. P. Dutton and Company. 167 pages. $1.00.

This is a seventh edition with a new introduction by H. St. George Tucker, Presiding Bishop of the Protestant Episcopal Church. This book of prayers for daily use is practical and helpful. The sections — The Outer Gate, The Inner Court, The Evening Sacrifice, The Altar of Incense, The Holy Place — indicate the mood and atmosphere of these prayers.

This book of modern devotions is a good companion volume to *A Chain of Prayers Across the Ages* compiled by Selina F. Fox. For those who wish to increase the effectiveness of their vocabulary of public prayers and to deepen their spiritual lives here is a worthy aid.

R. J. B.

Women at Prayer arranged by Hazel T. Wilson. The Pilgrim Press. 96 pages. $1.25.

This is an attractive little compilation of private and universal prayers by the saints and modern churchmen which has been prepared for Christian women who yearn for permanent peace in these chaotic times. The compiler believes that prayer is earth's mightiest force, that if Christian women would mobilize to pray for peace that their prayers can and will transform the world.

Dr. Frank Laubach and Muriel Lester have contributed brief introductory articles.

H-L. H. P.

More Than We Are by Marguerite Harmon (Bro). Harper & Brothers. 143 pages. $1.50.

This is a book on meditation, prayer, intercession, forgiveness, oneness. It is practical and profound. It is different from other books because the author, a writer and speaker of prominence, thinks and writes differently. She shows that we can be more than we are; that we can do more than we do, through prayer; that it has subjective values of changing character and conduct and objective values in service to others. She relates that the obstacles of pride and opacity may be removed and that through individual or group prayer there may be a blessed life lived.

T. B. R.

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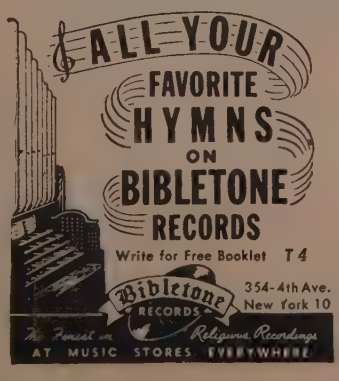

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gically give all things to the lowly millions. How these things were to be produced without the toil and sweat and tears that go into the process of a living society he does not show.

Karl Marx is, of course, a myth. His conceptions, such as they were, play little or no part in the gigantic movement which is now known as Communism. Therefore, this telling little work won't change the minds of its devotees. But it is good for the record. There are always some, a minority, who do search for truth and fact. Their influence is far beyond their numbers.

J. T. G.

How to Speak, Here, There, and on the Air by John Dixon. Abingdon-Cokesbury, New York. $2.75.

Next to having ideas worth communicating, the most important job faced by a minister is conveying those ideas to others. Whether or not the gospel can be transmitted by oratory is a debatable point in the minds of more than a few clergymen. However, all of us are called upon to engage in "the foolishness of preaching," so a book which purports to give us greater facilities in relation to the mechanics of speaking should compel our interest.

Mr. Dixon provides an abundance of illustrative material, as well as examples of vocal drills. These are, in this reviewer's opinion, the book's strength and its weakness. They illustrate vividly the author's contention, but seem to indicate that he is leading the reader to a rather old-fashioned, flowery oratory, rather than sincere, straight-from-the-shoulder speaking such as Harry Truman used to plead his cause in the recent election.

For instance, Mr. Dixon quotes from Patrick Henry's "Liberty or Death" speech on pages 115 and 116, italicizing the words which ought to be emphasized. Reading this example aloud, the result is quite "corny." While it is true that we need to emphasize words and phrases, the two most outstanding teachers of speech this reviewer has ever heard—Davis Edwards of Chicago and Donald Wheeler of Princeton—strive much more for intelligent, driving-through phrasing rather than a thumping oratory. Mr. Dixon's suggestion of the use of the pause, for instance, on pages 116-119, seems to lead to a rather jerky result rather than a smooth-flowing, dynamic appeal. He quotes from Lincoln's "Gettysburg Address," for example, with pauses indicated as follows:

"Fourscore and seven//years// ago //our *fathers* //brought forth //on this continent // a new *nation,*//conceived in *liberty,*// etc."

With such over-abundant use of the pause and emphasis, the result is likely to be jerky and the least bit silly, if carried to an extreme.

Mr. Dixon has one writing habit, which is probably a carry-over from his public speaking, which proves grammatically confusing and annoying at times. He switches rather indiscriminately, it seems, from the third person to the second person—often within a paragraph. This switching back and forth from the "he" to the "you" creates the illusion of an affectation which may not exist in fact at all. It makes the author seem unnecessarily pompous and hence leads one to question his sincerity.

W. M. H.

Does the Church Back the Liquor Industry?

by Charles F. Rogers

Mr. Rogers, a citizen of Cleveland, Ohio, has been making a consistent study of liquor regulations and waging a one-manned fight against the encroachment of an industry he is convinced is evil. While many of the statistics he uses in this story are from Cuyahoga County and the State of Ohio, his general conclusions are applicable to the entire nation.

THE REPEAL of the Prohibition Amendment which became effective on December 5, 1933 resulted in bringing into the life of this nation conditions never before anticipated. Not only has the amount spent for alcoholic bevarages increased from year to year with the exception of 1943 when so large a proportion of the populace were overseas, but numbers of individually owned or operated retail stores of all types which sell for "home use" only all kinds of intoxicants except spirituous liquors, sprang up and now they are to be found in nearly every neighborhood. Even the sovereign state itself in an attempt to maintain a monopoly on the sales of spirituous liquors, both wholesale and retail, has entered this field.

The number of state stores is comparatively small but the sales therefrom increased approximately 225 per cent in the last seven years.

The repeal of the Amendment was by no means due entirely to the lack of effort on the part of those charged with the enforcement of the law. Another factor of equal importance was that a condition had gradually developed in which a considerable portion of the populace of the nation, utterly regardless of the ultimate consequences, were willing to work hand in hand with the illicit dispensers of alcoholic potions in order to satisfy their own appetites. This item was also of vital importance to distillers and wine makers as it assured them of a firm foundation for a future market of their products.

When prohibition first came into effect the churches should have mustered all their forces in an effort to erect a nation in which sobriety and righteousness should reign supreme. If then it had proclaimed from shore to shore the gospel which Paul proclaimed when he wrote in a letter to the Corinthians, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things have become new"; if it then had begun to regenerate the prayer meeting whose life was rapidly ebbing away on account of parental neglect and malnutrition; if it had sought to rebuild the family altars and in so doing restored God's holy word to its proper place in the home instead of allowing wines, mixed beverages and whiskey to sneak in at the side door it might have strengthened the spiritual life of the nation to such an extent as to curtail very seriously the development of the bootleggers' market. He might have failed in business on account of lack of customers.

Alas, that glorious opportunity with its solemn responsibilities was not perceived. Today the task is infinitely greater while its strength has become proportionately weaker in that increasing numbers have failed to maintain their connections with the power house of Almighty God. Furthermore, the prestige and influence of the church in the community is not today enhanced by its tolerance toward Sabbath desecration, nor is the spiritual tone of the life of the church preserved by its allowing a portion of a building dedicated to the worship of God to be used as a dance hall or a gambling parlor.

Just prior to repeal, the chief executive of the nation said in effect that observance of repeal would result in the breakup and eventual destruction of the notorious evil, illicit liquor traffic, that we must remove forever the menace of the bootlegger and that the saloon must not be allowed to return. No message was ever sent to Congress suggesting any methods by which these evils might be conquered nor were there any intimations as to how the demand for alcoholic beverages by the bootleggers' customers was to be met.

When repeal became effective several problems arose in the minds of the various state legislatures. Among

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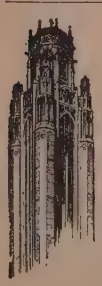

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them were the following: first, a new definition for the term "intoxicating liquor"; second, how many types of permits shall be put into operation and to whom shall they be issued; third, what factors shall determine the distinctions between the different permits; fourth, what shall be the qualifications of the various permittees; fifth, how many permits may be issued to any firm or individual; sixth, shall there be any limitations placed upon the number of any permits issued in any territory; and lastly, what method shall be devised by which the demand for liquor in the home may be met without any marked inconvenience to the customer.

Definitions of the term "intoxicating liquor" vary somewhat but the most general one is that which includes malted beverages containing at least one-half per cent of alcohol by weight and not more than three and two-tenths per cent by weight although in a few instances the percentage is raised to five per cent. It also includes all solids and all confections containing any alcohol.

Ohio Permits

In Ohio ten types of permits are divided among manufacturers and distributors, including one to wholesale druggists. Six types are issued to retail merchants, one to night clubs, one to concerns and one to any bona fide "charitable organization" for use in connection with a bazaar of similar function. The last named is good for only five days and the fee is five dollars.

Of the six issued to retail merchants, two are allotted to the owner or operator of any retail store: three to the owner or operator of a hotel or restaurant as licensed in accordance with the state code, and to the owners or operators of a boat, club or vessel and one other to the five establishments mentioned above and also to the owners or operators of restaurants, drug stores or lunch stands.

The type of permit issued depends upon the alcoholic content of the bev-

(Turn to next page)

erage or beverages to be sold, the kind of a store the applicant managed, the hours he was allowed to keep open, and whether he wished to sell beverages for consumption off the premises only.

The qualifications for permittees are based entirely upon the kind of business the applicant conducts.

There is no limit upon the number of permits granted to any firm or individual provided his place of business meets the requirements of the permit desired.

Certain limitations based upon population are placed upon two types of permits. In one the quota is seldom exceeded while in the case of the other, that of the night club, the restriction can easily be circumvented by the applicant securing four other types of permits, the total fees for which amount to $1,000.00 which equals the fee charged the night club owners.

When it came to supplying the demand for alcoholic beverages in the home a most clever and at the same time the most satanic scheme ever conceived in the mind of mortal man was brought forth. It called for the establishment of three kinds of stores, one of which would operate under the C-1 permit, one under the C-2 permit while the third was the establishment of state retail liquor stores. All sales from any of these three kinds of stores had to be made in sealed containers or original packages, none of which could be opened on the premises where sold.

The C-2 permit appeals especially to the managers of drug stores, food markets of all kinds and to the small neighborhood stores as it allows them to increase the total amount of their sales with only a minimum added cost, the fee for this permit being $50.00 per year for each location. At the same time they would not be annoyed by an intoxicated person on their premises.

Kinds of Liquor Most in Demand in Cuyahoga County

One item which reveals the kind of liquor the populace most desire is shown by the fact that while only sixty-two out of the 3,412 stores selling alcoholic beverages to the general public in this ten of these had other permits, 949 other stores had C-2 permits only which allows the holders to sell all kinds of intoxicants except spirituous liquors.

What more evidence is needed to substantiate the statement that the populace in this country prefer intoxicants which have an alcoholic content ranging from over three and two-tenths per cent of alcohol by weight to twenty-one per cent by volume.

The amount of sales of liquor from these stores is not available but the

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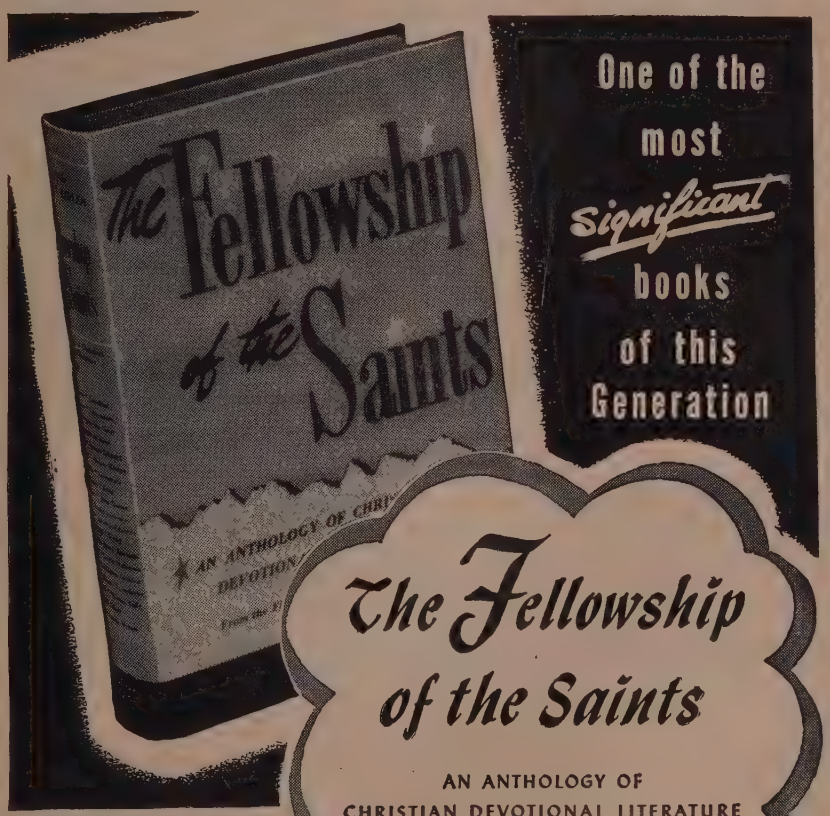

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sales from the state retail stores in this locality amounted to over $24,920,000.00 in 1946 and in 1947 to over $27,591,000.00, a net gain of over $2,670,000.00. Over forty-four per cent of this gain came from the sales in three of the wealthier suburbs of the metropolis. Their total sales in 1947 equaled $3,478,178.00, which represents an expenditure of $73.95 in each home. However, part of the gain is said by good authority to be due to the fact that a number of individuals became "weary" of paying the high prices charged in taverns, grills and like places so decided to buy the liquors they desired at the state stores and mix their drinks at home.

Liquor Rationing

Liquor rationing went into effect in June, 1943. In six months the number of applications for ration cards coming from this county equalled seventy-five and six-tenths per cent of the total adult population as estimated by the U. S. Bureau of Census March, 1943. This number was discredited even by the state authorities on the ground that bootleggers and other individuals that had "friends" who did not imbibe but who might be induced to secure additional ration cards for them. However, in a poll recently taken in this region to gain some idea as to the number of homes in this area in which intoxicants were used for beverage purposes, fifty-three per cent admitted they did and of this number eighty-four per cent had ration cards. Furthermore, the number in a home ranged from one to four. Hence it is probable that the number of ration cards in the hands of bootleggers and their ilk is not as great as was at first supposed.

Advent of Air Conditioning

One more factor that is contributing to an increase in the amount of liquor consumed in homes, in that it has made possible the installation of a bar in the home, is air conditioning. In its normal function, that of providing for the circulation of warm, humidified, filtered air throughout the entire building, it provides a very much needed health giving service. But in so doing it renders more of the basement area available for other purposes, chiefly recreation, and ofttimes the result is the installation of a bar in connection with the recreation area.

How Combat This Menace?

Various weapons have been utilized in this war against King Alcohol as it was termed decades ago, pledge signing being one of the earlier implements. This undoubtedly has prevented many of our youth from becoming entangled in the meshes of alcoholism and the protection of youth is an important

factor in the development of a strong nation. It is still being used to a limited extent and should not be thrown into discard.

Clinics and sanatoriums have also been called into service. They have been a great aid to certain groups but they give much of their attention to those who are about ready "to go over the brink." Such labors are not to be regarded lightly for it is no small accomplishment to rescue one of these victims and restore him to society and to his home and loved ones. But in dealing with this class alone, the vast army of young adults who are beginning to imbibe are left unguarded while being subjected to all the subtle allurements which are placed before them.

A "Gallup Poll," the results of which were published in December, 1947, showed that only twenty-eight per cent of the people between the ages of twenty-one and twenty-nine years inclusive were abstainers. The figures in the next age group which took in those between the ages of thirty and forty-nine, were little better. Only thirty-two per cent of them were abstainers. The same poll showed that over fifty per cent of the women in America drink and that many of our young people see nothing wrong with women drinking in public. Whither tendeth any nation wherein such ideas and ideals prevail!

Legislation is another force now being employed but it is greatly handicapped at present in that the nation now stands face to face with the most widespread disregard and almost utter contempt for law and order it has ever known. Jails, prisons, reformatories are filled to overflowing. Juvenile delinquency is on the increase. Laws cannot lessen the appetite of the addict, change the heart of mankind or put high ideals and aspirations in the minds of our youth. Prohibition, if attained under present conditions would cause bootleggers to spring up in large urban centers while in rural districts a speeding automobile would erase the local option boundaries. It would relieve the parent from the necessity of sending a child to a store where liquor was sold in order to buy a loaf of bread or a bottle of milk in large cities.

Education is the agency that has been in use for the longest time, the first temperance society having been founded in 1789 but it alone cannot call forth the vital spiritual forces needed to develop a strong virile manhood and womanhood.

After having climbed to an overlooking vantage point from which it was

(Turn to page 71)

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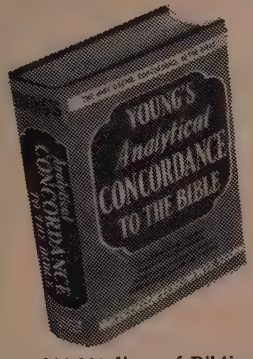

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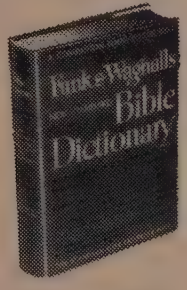

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Biographical Sermon for March

Alexander Graham Bell - - Inventor, Humanitarian

by Thomas H. Warner

Their sound went into all the earth, and their words unto the ends of the earth.—Romans 10:18.

ALEXANDER GRAHAM BELL was born in Edinburgh, Scotland, March 3, 1847. He was born into a cultured family. His grandfather, his father, his uncle and two of his brothers were especially interested in teaching the art of speech.

Bell was educated in Scotland. He lived in Scotland and England until he was twenty-three. He became a doctor. In 1870 his family came to America and settled at Brantford, Canada. The father became a lecturer on philology in Queen's College, Kingston, and the son continued his studies in speech and electric transmission of messages.

Because of the remarkable success which Bell had had while teaching in London in a school for the deaf, the Board of Education of Boston offered him $500 to teach the deaf mutes of that city. Later he became professor of vocal physiology in Boston University.

Bell's work in phonetics led to the study of sound transmission. In 1876 he patented an invention which was the forerunner of the telephone. Like his father and his grandfather he had natural inventive ability.

Various scientists tried to invent a telephone, but none of them could make a device that would carry intelligibly the complicated series of vibrations that make human speech. But Bell said, "If I can make a deaf-mute talk, I can make iron talk."

On June 2, 1875, two men were working on the telegraph. Bell was in one room and Thomas H. Watson, his assistant, in another. Noticing that a transmitter spring had stopped vibrating, Watson plucked it again and again. The resulting undulatory current carried the vibration to the room where Bell was working. He heard a faint buzz. Excitedly he rushed into Watson's room, asking, "What did you do then? Don't change anything. Let me see!" Thus the telephone was born.

When the invention was announced, the telephone was regarded as an interesting toy. In 1877 *The Operator*, a technical publication, said, "Nobody would care to trust important messages, sometimes involving life and death, or thousands of dollars, to being sent in such a manner."

Bell did not gain immediate recognition. He met with many difficulties. Watson said in 1913: "Professor Bell's financial problems had begun to press hard for solution. We were very much disappointed because the president of Western Union Telegraph Company had refused somewhat contemptuously Mr. Hubbard's offer to sell him all the Bell patents for the exorbitant sum of $100,000. . . . Two years later, the Western Union would gladly have bought those patents for $25,000,000." (Mr. Hubbard financed Bell during his experiments).

Neither Bell nor Watson invented the familiar "Hello," now used universally on the telephone. They always said, "Ahoy," as if they were signaling a ship.

Mrs. Elsie Bell Grosvenor, elder of the two daughters of Dr. Bell, relates some of the human incidents of his life that endeared him to his family and friends.

"Father was tremendously interested in vibrations of all kinds. This was his chief study from early childhood until old age. He began with music. From the time he could barely climb upon a piano stool and pick out a tune by ear, he was interested not merely with the beauty of tone, but with the mechanics of music—what caused the tone.

"In later life he wrote: 'I am inclined to think that my early passion for music had a good deal to do in preparing me for the scientific study of sound.' It was through these studies, in his constant effort to improve conditions for the deaf, that he first recognized the possibilities of the telephone.

"He was just twenty-nine years and seven days old when he uttered the first complete sentence over his invention, those now famous words, 'Mr. Watson, come here, I want you.' That was on March 10, 1876. Even at that early date my father foresaw the day when man would be talking to man in distant parts of the world. But I am sure that even he never contemplated such a phenomenal growth for the telephone—nearly fifty-two millions in the world today.

"While the world remembers papa for his invention of the telephone, and institutions of learning admire him for the important contributions he made to help the deaf, I like to think of him as the splendid father that he was—the human, understanding person who could make crystal clear to a young daughter all of the involved things that were happening in the world about her. I like to think of him for the kindly man he was, for his idiosyncrasies, his games and delightful stories."

When Bell had ended the "hard years," and the telephone had brought him both honor and wealth, he went on in the same spirit as before. He had two deep desires, one to do all that he could for the deaf, and the other to apply scientific knowledge to the benefit of mankind. He died August 2, 1922, at the age of seventy-five.

Does Church Back Liquor Industry?

(From page 69)

possible to obtain a bird's-eye view of the enemy, noted the location of his troops in city, hamlet and village, the homes where he lies in ambush, the armories which keep these secret bulwarks well supplied, the quantities of poison gas under the cover of attractive advertising, it is well for the temperance captains to sit down in a calm atmosphere and take an entire inventory of all their assets, compare their strength with that of the enemy and then make an extensive survey in order to discover what latent forces may be harnessed which will enable them to check this mad onrush of an enemy which for mere material gain would drag down into the depths of crime and disease all that is noble and beautiful and pure.

The normal place to which one should turn in such an hour of need is the Christian Church but of late it has been satisfied to devote its time and energy to what, in the writer's opinion, are palliatives and nothing more. These include recreation, various forms of amusement and more opportunities for youth to purchase soft drinks, ice cream and confections without being compelled to go to a place where intoxicants are sold. One religious body states: "Healthy emotional outlets, development of mature personality able to face and handle problems, and better programs for leisure time—all these would greatly reduce compulsive alcoholism and non-compulsive excesses." Evidently such action has not proved to be very effective in the county where this body exists as the sum expended in three of the more wealthy suburbs

(Turn to page 73)

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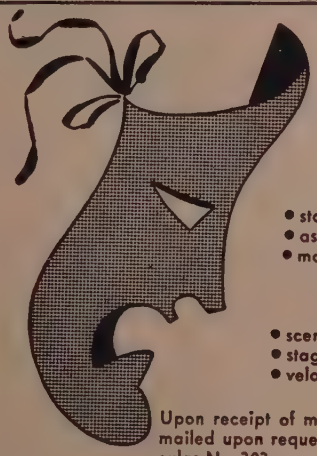

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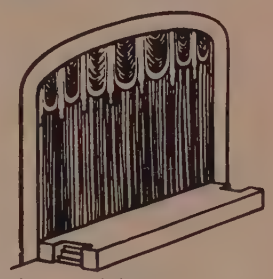

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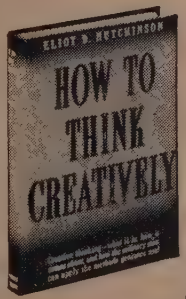

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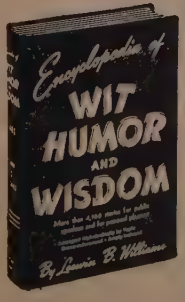

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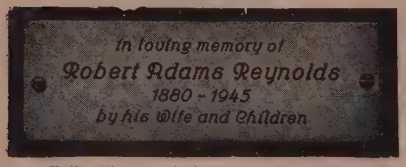

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Items should be sent promptly if you wish publication in the April issue.

Albany, New York. Secretary of the New York State Council of Churches. Would like to exchange house from July 15 to August 15 with minister near Denver, Colorado. Will be glad to fill local pulpit and will cooperate to find preaching engagements for man coming east. Have brick house and garage. Three sleeping rooms, living room, dining room and kitchen. Albany is an old historic city on the Hudson, near the Catskill mountains and within driving distance of Vermont, New Hampshire and New York City. Opportunity for relaxation rather than honorarium sought. **Wilbur T. Clemens, New York State Council of Churches, 75 State Street, Albany, New York.**

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Philadelphia, Pennsylvania. Suburban church of 900 members. Would like to exchange with some one within one hundred miles of Yellowstone National Park. Can offer beautiful eight-room manse. Service each Sunday at $25 per Sunday here. Would like to exchange for manse and an opportunity to do some preaching. Four or five weeks—July or August. **Robert M. Tignor, 622 Longacre Boulevard, Yeadon, Pennsylvania.**

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Chicago Suburb. Convenient to universities and offering unexcelled vacation enjoyments. Will exchange house or house and supply work with any minister in good vacation location, or will supply in exchange for use of house. Available for one month, time adjustable. **Carl H. Wilhelm, 49 East 16th Street, Chicago Heights, Illinois.**

Will Supply. Pastor of Disciples Church of 600 members will supply pulpit of any denomination in New England or vicinity of Washington, D. C., for use of manse or for honorarium of $50 per Sunday. July 31 through August 21. **Write or wire Luther J. Tigner, 1217 Howett Street, Peoria, Illinois.**

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Quincy, Massachusetts. No preaching. Parsonage located within few minutes of salt water beaches. Bendix, mangler, all conveniences. Would desire exchange for summer in rural Vermont or New Hampshire preferably. The smaller the town the better. **Bedros Baharian, 81 Edison Park, Quincy 69, Massachusetts.**

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Will Supply. Presbyterian minister desires to preach four Sundays, morning and evening, in August for use of manse and small honorarium to cover transportation out there and back. Wife and two boys, 15 and 13. Prefer vicinity of Denver, Colorado, Mountains of North Carolina, or Mountains of New England. For reference, I supplied First Presbyterian Church, Rapid City, South Dakota, 1,000 members. **J. M. McKnight, Crestview, Florida.**

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Wanted. Use of parsonage; preferably vicinity of Boston, Springfield or Providence. Would consider elsewhere. Will supply or exchange pulpit and/or parsonage. Self, wife and daughter. Good references. **Roland Charles Marriott, Frankford Congregational Church, Philadelphia 24, Pennsylvania. Parsonage: No. 1369 Dyre Street, Philadelphia 24, Pennsylvania.**

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Will Supply pulpit in vicinity of Medford, Oregon, on last three Sundays in May and first Sunday in June. Ordained Presbyterian minister. Prefer that denomination, but will consider any evangelical church. Honorarium and travelling expenses from Medford to appointment. **Gerald V. Case. 2600 Panola Street, Catlettsburg, Kentucky.**

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Does Church Back Liquor Industry?

(From page 71)

of the metropolis in 1947 for distilled liquor for home use totaled $73.95 for each home. Ninety per cent of this amount went for whiskey alone.

Another group states its position in regard to the liquor traffic as follows: "The individual is free as a Christian to decide the issue of drinking alcoholic beverages for himself in the light of Scripture;" and "any church pronouncement on liquor should be regarded only as being Christian counsel worthy of his study."

A survey made in a section of Cleveland has revealed that the social drinker of intoxicants is practiced in approximately one-half of the homes of Protestant Church members.

The church has boundless never failing resources both of power and wisdom if it will only lay help upon them. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not: and it shall be given him," said James. Paul declared, "I can do all things through Christ which strengtheneth me." The church has a gospel to proclaim which will make men new creatures in Christ Jesus, for whom old things—including old passions and old desires have passed away and "Behold, all things are become new." Paul even declared to some who had been fornicators, idolaters, adulterers, drunkards or revilers that at one time, "Such were some of you but ye are washed, ye are cleansed." Dr. J. H. Jowett interpreted "washing" and "cleansing" to mean "not the washing out of an old sin, but the removal of an old affection; not the removal of a pimple but the purifying of the blood stream; not the cancellation of the guilt but the transformation of the desire."

If the church will sound forth such messages to a troubled anxious world, fearful of becoming involved in another war, more terrible than any yet that has plagued this old earth from time immemorial; if it will give rebirth to the prayer meeting which in many a city and hamlet was allowed to perish on account of neglect and malnutrition; if it will build anew the family altars on which no fires have been lighted within the memory of the present generation; if it will come to know God as a loving heavenly father and not as a "force" in the world working for good will, which for want of a better name we call it "god," it may accomplish the purpose for which Christ came to earth.

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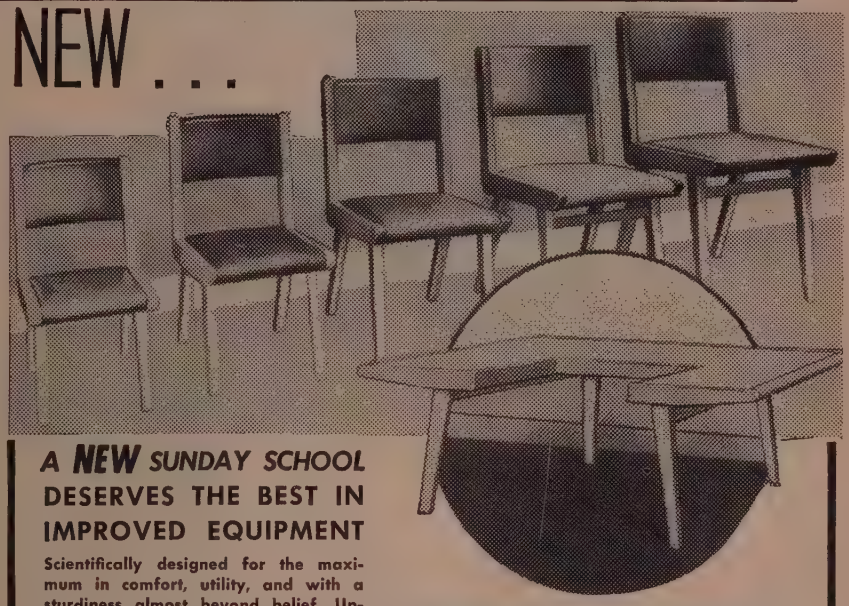

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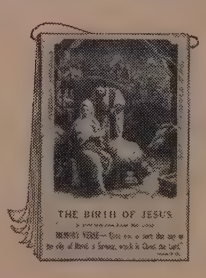

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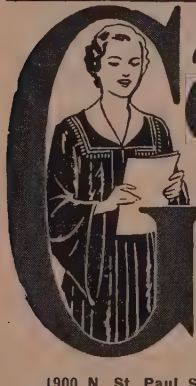

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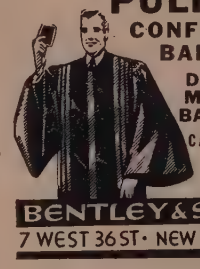

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ADVENT

By Thy birth and by Thy tears
I know not how that Bethlehem's Babe
Jesus spreads His banner o'er us
Thou didst leave Thy throne
Hail, to the Lord's Anointed
Joy to the world
To Thee, Eternal Soul, be praise
At length there dawns
Behold a Sower! from afar
Heralds of Christ
Jesus shall reign
There's a voice in the wilderness
Watchman, tell us of the night
"Thy kingdom come"
O come, O come, Immanuel
Lift up your heads
Send down Thy truth, O God

CHRISTMASTIDE

Angels, from the realms of glory
Love came down at Christmas
What Child is this?
Gentle Mary laid her Child
Good Christian men, rejoice
Hearken, all! what holy singing
Infant holy, Infant lowly
It came upon the midnight clear
Once in royal David's city
The first Noel
There's a song in the air
While shepherds watched their flocks
Away in a manger
In the bleak midwinter
Long years ago
Thou didst leave Thy throne

EPIPHANY

Hail, gladdening Light
Hail to the brightness
Hail, to the Lord's Anointed
Joy to the world
Light of the world, we hail Thee
Christ, whose glory fills the skies
In Christ there is no East or West
Jesus shall reign
Watchman, tell us of the night
O splendor of God's glory bright
Christ for the world we sing
The morning light is breaking
We've a story to tell to the nations

EPIPHANY (DAY)

Angels, from the realms of glory
The first Noel

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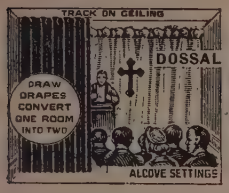

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The Kings of the East
We three kings
What Child is this?
As with gladness men of old
In the bleak midwinter
The wise may bring their learning
We would see Jesus

LENT

There's a wideness in God's mercy
Thou hidden Love of God
Behold us, Lord, a little space
Christian! dost thou see them?
Dear God, our Father
Dear Lord and Father of mankind
I need Thee every hour
In the hour of trial
Jesus, Lover of my soul
Lead us, O Father
My soul, be on thy guard
Prayer is the soul's sincere desire
Return, O wanderer
"Take up thy cross"
"Are ye able?"
Jesus, I my cross have taken
O young and fearless Prophet

HOLY WEEK

How beauteous were the marks divine
What grace, O Lord, and beauty

PALM SUNDAY

All glory, laud and honor
Hail, to the Lord's Anointed
Hosanna, loud hosanna
Lift high the triumph song today
Tell me the stories of Jesus
When, His salvation bringing
O Thou eternal Christ of God
Ride on! ride on in majesty

MAUNDY THURSDAY — COMMUNION

Jesus spreads His banner o'er us
The King of heaven His table spreads
According to Thy gracious word
Bread of the world in mercy broken
In memory of the Saviour's love
For the bread, which Thou hast broken

GOOD FRIDAY

Behold the Saviour of mankind
O come and mourn with me awhile
O Love divine, what hast Thou done!
O sacred Head, now wounded
Near the cross, her vigil keeping
There is a green hill far away
Alas, and did my Saviour bleed?
"It is finished!"

EASTERTIDE

Away with gloom
Jesus, stand among us
Sing, men and angels, sing
Sing with all the sons of glory
Welcome, day of the Lord
Ask ye what great thing I know?
Life is good, for God contrives it
O day of rest and gladness
In the cross of Christ I glory
Beneath the cross of Jesus
When I survey the wondrous cross

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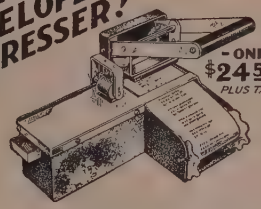
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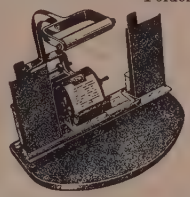

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EASTER DAY

Alleluia! Alleluia! Hearts to heaven
Christ the Lord is risen today
Come, ye faithful, raise the strain
Jesus Christ is risen today
"Welcome, happy morning"
Joy dawned again on Easter Day
The day of resurrection
The strife is o'er

ASCENSION DAY

Crown Him with many crowns
Hail, Thou once despised Jesus
Jesus, my all, to heaven is gone
Look, ye saints
The head that once was crowned with thorns

WHITSUNTIDE

Come, Holy Ghost, in love
Come, Holy Spirit, heavenly Dove
Come, Holy Ghost, our souls inspire
Holy Spirit, hear us
I worship Thee, O Holy Ghost
O day of rest and gladness
Welcome, delightful morn
Come, Holy Ghost, our hearts inspire
Our blest Redeemer
Send down Thy truth, O God
Spirit of faith, come down
Spirit of God, descend upon my heart
Breathe on me, Breath of God
Holy Spirit, Truth divine
O Spirit of the living God
Spirit of life

TRINITY SUNDAY

Come, Thou almighty King
We lift our hearts to Thee
Ye watchers and ye holy ones
Ancient of Days
Holy, holy, holy
O day of rest and gladness
Now thank we all our God
Thou, whose almighty word

KINGDOMTIDE

For the beauty of the earth
Hail to the brightness
Hail to the Lord's Anointed
Joy to the world
Joyful, joyful, we adore Thee
There's a light upon the mountains
We gather together
At length there dawns the glorious day
From Thee all skill and science flow
It came upon the midnight clear
Lift up our hearts
O come, O come, Immanuel
O Spirit of the Living God
Send down Thy truth, O God
The light of God is falling
There's a voice in the wilderness
These things shall be
"Thy Kingdom come"
Eternal God, whose power upholds
King of the City Splendid
O holy city, seen of John
O Thou Eternal Christ of God
The voice of God is calling
Where cross the crowded ways of life

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Praise, my soul, the King of heaven
Ye watchers and ye holy ones
For the beauty of the earth
Holy, holy, holy
Not alone for mighty empire
Ten thousand times ten thousand
The Church's one foundation
For all the saints
Jerusalem the golden
The Son of God goes forth to war

THANKSGIVING

Before Jehovah's awefull throne
All people that on earth do dwell
Come, ye thankful people
Let us with a gladsome mind
We gather together
For all the blessings of the year
For the beauty of the earth
Great God of nations
My God, I thank Thee
Now thank we all our God
O God, beneath Thy guiding hand
We plow the fields and scatter
When all Thy mercies, O my God
Not alone for mighty empire
O Lord of heaven and earth and sea

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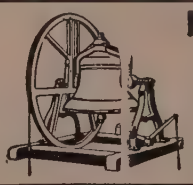

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Editorials

(From page 7)

counseling unless it appreciates the purpose and technique of such counseling?

This important work may be under a department or a committee depending upon the organization of the local church. But it should have parity with the other fields of work such as finance, worship, music, education, benevolences and social action.

2. The department shall have the responsibility of working out some practical procedures to aid the minister in this particular area. There are three general ways for the department to act.

First would be a selected group of laymen and women who can work with the minister in his counseling task. These would need to be people professionally trained for the specific task at hand or those equipped by natural disposition for the work. The minister will be fortunate, indeed, who can set up a counseling counsel which might include a doctor, a lawyer, a trained social worker, a teacher and someone in touch with employment problems. Such people, competent in their various lines, can supplement the less professional efforts of the minister and conserve his time.

A second technique which is very helpful is the organization of the parish into geographical groups with a competent visitor appointed over each group. These persons will make periodical calls on the families, thus relieving the minister of many of his detailed pastoral duties. Instances in which pastoral attention is desirable will be immediately referred to the minister. It is interesting to recall that Richard Baxter, perhaps the founder of the counseling system, used his curate for the routine calling in his parish. Cases needing more professional attention were referred to him.

The heads of these groups naturally would sit in with and be a part of the Department of Pastoral Counseling. Some training should be given and a method of keeping a fairly accurate report of their visitation is essential.

Group meetings might be promoted by this organization. A meeting held in one of the homes in the district would give the minister a chance to visit with more people than he normally could in many days of house to house visitation. They could follow the lines of the old district prayer meetings.

A third method of lessening the toil of the pastor is by periodical parish-wide visitation Sundays. This is probably the least effective of the three methods mentioned. But such visitation does bring greetings and messages from

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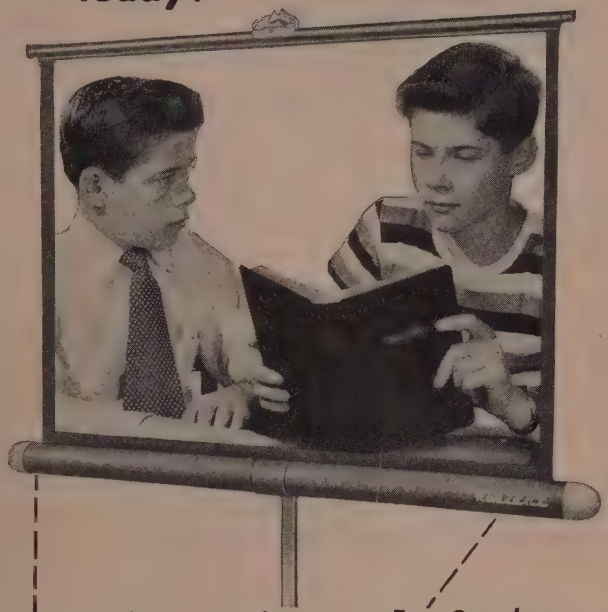

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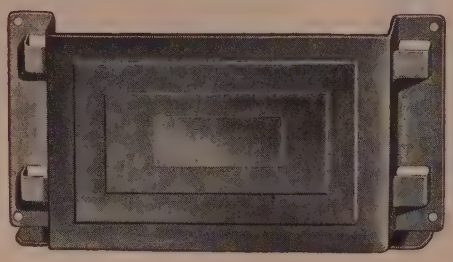

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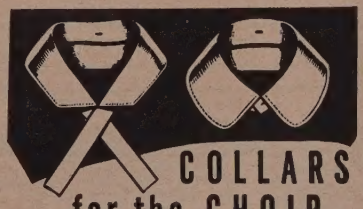

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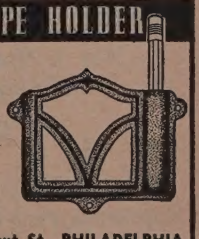

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